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THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Prof. RAMA DEVA, B. A., M. R. A. S.

KARTIK, 1971.

पुस्तकालय
गुरुकुल कांगड़ी

We commend this Magazine which is to be conducted "on broad and catholic lines and in a absolute independence and fearless regard for truth," to the notice of all who are interested im the Vedic law and literature but in the regeneration of the country.—*The Indian Spectator.* As a rule its articles afford interesting reading and its contributors are men who may bee heard.—*The Hindustan Review.*

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—**Manu.**

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"THE WELL."

AS water, drawn from the well, is sent forth by means of channels amongst a whole field of fruit beds and thus—by giving moisture to the whole field—acts as the supporter and

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diffuser of the earth's power to bear crops, so from the ever present Well of the Universal Intelligence can be drawn the power to Know and to Be.

He to whom this is known and who is free from worldly desires and pre-occupations, *and who is not indifferent*, can draw therefrom the power to diffuse in his garden—*i. e.* his soul—the friuts of ineffable delights.

By that power he can SEE all BE all.

ELIZABETH ARNOLD.

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NOTES.

INDIA AND THE WAR.

In sending its troops to Europe to fight for the defence of the British Empire and in otherwise helping in the war, India has only done its duty ; and further, it has, like a pious man praying all the while for the victory of British arms, kept quiet as to what it should expect in return. It has made no fuss about what it has done. That is quite an admirable attitude. But when a man goes to his work, ordinarily he does not expect, that his officer should hail him with loud shouts of joy and feel grateful for his having done his duty. Both parties keep quiet and the man receives no unusual praise. If, therefore, India has received unanimous and unmeasured praise at the hands of it rulers it is because they did not expect such a demonstration of loyalty from the country, because they were conscious of not having fully done their duty towards their dependency. They have taken the expressions of loyalty from India, as the *New Statesman* has said, 'with a pinch of salt,' that is to say by this act of India they have like a negligent good man, felt ashamed of not having done all that ought to have been done for such loyal people. The effect of such a 'pinch' has already begun to appear in the form of generous articles such as have appeared in the recent issues of *The Englishman*, The *New Statesman* and some other Anglo-Indian and English Newspapers. More perhaps will appear very soon.

But like a faithful man, India has just now, nothing to say about these things. One thing which is quite clear and which one cannot help saying is this. The war is really a *Mahàbharta*; our real regeneration ought to date from its start as our degeneration began from the first Mahabharta. Everybody feels it and Indian hearts are full of hope and pleasure : they do incessantly pray for the success of

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British arms. If at the end of the war the English peop do their duty towards India, as there are signs showi that they will, well and good; if not, India has nothing say, *it will still start on its path of self-realization.*

The Ethics of the War.

Just after the declaration of the horrible war that i now raging in Europe, while sitting in a Railway trai the writer heard an Indian Christian say that the War w a kind of divine retribution about to fall upon the sinf Europeans for the growing tendency of their belief toward Atheism. "God," said he, "is Omnipotent; and if h delayed the punishment so long, it was only that the blo might gather force and that its fall might be exemplary."

A continual study of the succeeding events of the War in the light of the above remark has served only to render the truth of it all the clearer. The other day we were quite agreeably surprised to read an article upon "Prussian Atheism" published in a number of T. P.'s Weekly, which shows that our friend's belief (the only true belief) is shared by some of his co-religionists in the West.

After having explained that behind every human action, undertaken by an individual or a nation, there always is a philosophy or creed which informs it and which alone affords a true study of its "procession and consequences," Mr. Hillaire Belloc, the writer, goes on to say that "at the root of this War—an action undertaken deliberately enough by Prussia—lies the Prussian creed *i.e.*, Prussian Atheism." Speaking of that creed Mr. Belloc says:—

"The fundamental characteristic of Atheism is not the formal denial of a God; it is the denial or indifference to the Divine effect in mankind: the hunger and thirst after justice; pity; the respect for purity; and that subtle secondary theory which is not itself a virtue

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and which is yet the necessary atmosphere lacking which all virtues die—a sense of honour.

"When you begin to set calculation first and a general sense of humanity second; when you begin on the blind sequences of certain known material causes and effects as your sole allies; when you begin to regard the normal impulses of mankind not only as weaknesses but as direct impediments to achieving your end, then you set foot towards Atheism. When you sincerely adopt the attitude you are Atheist, and probably near your doom."

The general trend of European ideas has long been towards this creed; but as they took their modern form first in Prussia so also they took root first of all in Prussian hearts. The brutal materialistic formula 'Might is Right' which has of late been on the lips of almost all "civilized" people, and which is, in reality, the index of their internal creed, has very often been put into practice by stronger nations in their dealings with innocent weaker ones. It has been considered a downright weakness to pay any regard to ordinary human emotions. Promises and treaties have been broken and all laws of chivalry set at naught, whenever found easy and desirable.

Only Prussian hearts (so Mr. Belloc likes us to think) are permeated with this creed; the rest of Europe is still wavering whether or not to accept it. Now the world itself is a standing witness to the fact that such a creed cannot prosper in the long run, in fact it cannot last very long. The truth of this theorem which is clear to all religious hearts is now being tested in Europe by means of this horrible experiment.

A moment's consideration will show that the above is really the state of affairs in Europe. By this time everybody must be in full possession of the events which led to the war; suffice it, therefore, to say that Servia yielded to all the demands of Austria, which a self-respecting and independent State could possibly accept. And the latter knew full well that war against Servia meant war against

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Russia. If, therefore, she declared war she did so at the instigation of Prussia and for reasons which are perfectly in harmony with the Prussian creed. "There can be no conceivable doubt," goes on Mr. Belloc, "that they threw down the challenge under two conditions ; (1) The condition that Prussia would support them in whatever they did. (2) *The condition that Russia weakened by the loss of the greatest war of modern times and by recent grave internal dissensions would fail to support a small nation which was intimately akin to her in language, blood and (most important of all) religion.*"

Furthermore Austria's declaration of war is very much like the action of a child who, seeking to frighten his companion, throws towards him a burning piece of coal and thereby causes a whole magazine to blow up—a terrible consequence but altogether unforeseen. She wanted to secure the advantages of a fight, without fighting ; but Russia would not be frightened, and the challenge which was meant "only for a shaking of the first, has turned out to be a blow."

It is very difficult, at this stage, to predict the duration of the war as well as its consequences. As regards the latter, however something may be safely ventured. The war will, at least, inform the people of what is spiritually true, whether the materialistic formula 'Might is Right' is correct, whether it is possible for an individual or a nation to neglect and set at naught with impunity the normal impulses of mankind for a considerable length of time, and what is most important of all, whether the eternal conception of right and wrong can be defied.

The Crown Prince of Austria.

While musing upon the war one cannot help thinking of the personages whose death has sometimes been held up as the cause, the immediate cause, of the fierce vortex. They are said to be the main cause of the war,

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But is it so? Perhaps not. Newspapers have published long and thoughtful "leaders" beginning with such sentences as "The impossible has happened," "The unforeseen has come to pass," and the like. But that is not a true version of the story. Truly speaking, we can only say that the inevitable has happened and that what has come to pass was long foreseen and hourly expected. Otherwise how could the Japanese general Nogi predict the war with such striking accuracy. The actual words of his prophecy, which have appeared in several newspapers are so remarkably correct that one is tempted to regard them as written after the declaration of the war. When things have arrived at such a pass, as the case was just before the declaration of the war, then, what to speak of death of a Crown Prince, anything and everything would be sufficient to cause the explosion. A better way, therefore, of looking at the innocent Crown Prince fraternity would be to regard them as the noble souls who while on this earth kept the nations from coming to blows but who were powerless to exercise the same much-needed influence after their death.

German Atrocities.

Why are the Germans being cursed all over the world? Because they are fighting for an unrighteus cause. True, but not so much for this as for the shockingly inhuman atrocities which they are perpetrating upon their fellow-beings, for the grievous acts of vandalism by which they are destroying the beauties and wonders of the world, for the white falsehoods with which they are showing to the world their mettle, and what is all these put together, for their practical "denial or indifference to the divine effect in mankind" which is the sole and original cause of their aggression. For before this the custom was that we used invariably to discredit as legends all stories which were based upon gross cruelty to human beings. For future, however, our attitude is quite determined by the two

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following abruptly chosen stories which have been told by trustworthy witnesses and which form only a very small fraction of those which we daily come across in newspapers:—

(1) The *Leader* for September 22 says :—

"Still they come ! The incredible atrocities ' by Germans.' Here is a pitiful story of miners working at a village called Frameries. German soldiers reached the place on Sunday August 23. ' The first thing they did was to close the mouths of the pits despite the fact that a number of miners were still working below. The unhappy men were buried alive. The villagers took refuge in cellars where the villagers stabbed them.' The Germans demanded two million francs (Rs. 1,90,26,000) and threatened to shoot the burgomaster if the money was not forthcoming? The inhabitants, it is stated, were able to save the burgomaster's life ; whether by finding the money or how else, it is not given out. On Charleroi they imposed a levy of £60,000 (Rs. 9,00,000)."

The *Punjabee* for September 22 writes :—

The Press Bureau says : The Headquarter statement adds that it is declared, on what appears to be good authority that a poacher shot two Germans as they entered Senlis. The German Commander assembled the Mayor and five leading citizens, forced them to kneel before graves which had already been dug and shot them. After various supplies had been requisitioned 24 others, including women and children were also shot, and the town pillaged and fired in several places. Oreil was also pillaged and burned.

When we remember that all this is done in a so-called civilized country—by people who while condemning war as often caused by religion, boasted of having almost succeeded in bringing the Millennium upon earth, of having formed Arbitrations and what not—our heart sinks within ourself and we eagerly long for those 'Stone' and ' Bronze' ages when people were truly God-fearing and more merciful than these "humane" monsters who are never tired of bragging of their civilization. The involuntary exclamation comes forth ! You have but to scratch a civilized man to find the monster hidden underneath.

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The Ancient Taxila

The following is the summary of a lecture* on the excavations carried on at Taxila under the direct supervision of Dr. J. H. Marshall, C. I. E., and his assistants. Though it is a scientific study of the facts revealed and hence necessarily prosaic, yet it cannot fail to excite the interest of all who have ever thought of ancient India. Alas! for an Indian Scott to give word-portraits and to invest dry bones of research with flesh and blood.

The ancient Taxila was divided into three sections, all three being situated in the north-south line; and like Dehli of different dates. The most southern as well as the oldest section called Bir mound was in occupation from the earliest times to 200 B. C. The next towards the north, known as the city of Sir Kap, is said by Dr. Marshall to have been built by the Greek invaders in the first half of the second century B. C. The third, the city of Sir Sukh, situated still further north, was built still later by one of the Kushnas who transferred the capital from Sir Kap to the new city. Besides these three cities, there are, scattered over the face of the country, a vast number of other ancient mounds and ruins. Two of them which are most important, are "Chir Tope, on the south side of the Hathial ridge," and the lofty mound of Jhandiál. This lecture was divided into three parts each giving the description of Chir Tope, the city of Sir Kap and the mound of Jhandial respectively.

The ruins of Chir Tope show that it was a group of temples and buildings chiefly for priests, such as are, even in these days, to be met with in some big cities and religious centres. It was situated towards the east of the city and a little removed from its crowded parts. The temples were somewhat like the modern ones having a *Pradakshina* or an ambulatory path. The distinguishing

*By Dr. Marshall,

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features of the biggest temple are its bold mouldings and a series of niches framed alternately by trefoil arches or doorways with sloping jambs and divided from one another by Corinthian pilasters. This type of decoration also found in some smaller stupas on this site belongs to the third and fourth century A. D. The excavation here has yielded a vast harvest of stucco and terracotta heads rarely accompanied by hands and feet with no traces of the bodies. Round about the main stupá have been found a large number of Gandhara sculptures which must have belonged to the building, because in its vicinity there is no other from which they could have fallen. These sculptures which are all of good style are said by Dr. Marshall to have been executed in the second century A. D., during the reigns of Kanishka, Huvishka and Vasudeva. They depict Buddha at different critical periods of his life. While excavating a group of chambers towards the west of the main stupa the learned doctor found an earthenware vessel, containing a vase of silver. Inside this silver vase was a small relic casket of gold together with a silver scroll, the inscription on which states that the relics inside the casket were the body relics of the Buddha. At another place a relic casket was found accompanied by coins of the Kushan Kings Havishka and Vasudeva : all these finds have given considerable help to Dr. Marshall and his assistants in finally fixing the date of these Kings.

We will now take up the ridge of Hathial situated into the city of Sir Kap. Inside the city and near its northern gate there is a building which proves to be an apsidal temple—the largest of its kind in India—surrounded by a spacious compound with two platforms to the right and left of the entrance and rows of chambers for monks against the west compound wall. The temple was erected in the early Kushan period, probably during the reigns of Kujula Kadphises about 50 or 60 A. D. Within the compound

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of the temple there are some clear signs which go to prove the existence of some other smaller stupas which were later destroyed by some treasure—seekers.

To the south of the temple and on the east side of the main street have been found several large blocks of buildings which are divided one from the other by narrow side streets. Two of these blocks being of different dates are very irregular in plan. To the last period (*i. e.*, Kushan period) belongs the well-defined square house, (Buddhist monastery) superimposed over the earlier remains of the block nearest the temple. Its design is of the usual type, comprising a square courtyard in the centre surrounded by chambers probably in two stories. In two rooms of this house were found, buried under the floor, a large number of coins of Kujula Kadphises along with a few of Gondopharnes and Azes II which were still in circulation in the time of Kujula-Kadphises. The second block of buildings includes a very interesting shrine which belongs to the reign of Azes I. that is about the middle of the first century B. C. In this block the Doctor made some finds of considerable importance, for instance, an earthen jar closed at the top with a silver disc and containing a large quantity of gold jewellery, which contained several fingure rings, some elaborate gold earrings, a gold pendant and chain and several gold bracelets. At another place were exhumed some figures of Greeks gods and goddesses which are of pure Hellenistic workmanship, along with a small iron trolley running on four wheels and some other articles.

Of the other two blocks of buildings, which are almost wholly of Parthian date, the larger one seems to be a residence or palace of considerable importance. From East to West it measures over 250 feet and from North to South over 200 ; and it is still continuing on the East and North sides. So far as it has been exposed the residence consists of 5 groups of apartments. The large court in the centre off the west side with the chambers round it contains the

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chief living rooms, one of which is a bath-room, with a tank in the middle and a channel to carry off the water. A part of the building which has not been excavated is said to contain *zenana* apartments and rooms for retainers and guard. The building contains as many as five courtyards and numerous other chambers of which some are very big. The plan of this house is exceedingly interesting in itself, but it becomes still more so when we realise that it is an almost exact counterpart of the Assyriam palaces of Mesopotamia.

One other discovery of interest which must be mentioned is that of a number of earthenware moulds for casting coins. The coins impressed in the moulds are those of Azes II.

From Sir Kap, we pass on to the temple of Jhandiala which proves to be unlike any other temple hitherto known in India. Its resemblance, however, with a Greek temple is remarkable. The only essential difference is that, instead of an extra chamber between the back porch and the sanctuary we have in the Taxila Temple a tower of solid masonry, the foundations of which are carried down to a great depth—actually over thirty feet. This solid tower rose apparently above the roof of the temple and access to its summit was provided by flights of broad steps of which two still exist laid parallel to its sides. From the absence of Budhist images, etc., it is concluded that the temple was neither Buddhist, Brahmanical nor Jain. Dr. Marshall is of opinion that it was a temple dedicated to Zoroastrian worship, the tower in the middle being a sort of *zikurrat* tapering like a pyramid and ascended in just the same way as the zikurrats of Chaldæa and Assyria. The temple was constructed in the late Parthian or early Kushan epoch, a time when Zoroastrianism must have had a strong footing at Taxila.

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FREE AND COMPULSORY.

ELEMENTARY EDUCATION FOR INDIA.

The need for free and compulsory elementary education is everywhere felt in India. The illiterate millions are crying for it! There are among the higher classes, some "conscience-stricken" people who consider education for "serfs and labourers to be nothing but poison," but many of them belong to the type of men who fought for upholding slavery in North America. They are in fact the men who have nothing but the ignorance of the masses to sustain and support their greatness. It is, therefore, their chief interest that education of the masses should be delayed. To say that universal education which has proved useful for the civilized world is not so for India, is altogether futile. People have begun to feel its need, and the boon cannot be long denied.

It would be vain for any one to say that in a popular system of education there lurks a political danger. "The real danger to the state, as great Viceroys have expressed, proceeds from the ignorance of the masses and can only be averted by their enlightenment." The King-Emperor himself expressed a wish for a "network of schools and colleges over the land;" and the Government of India have also admitted the necessity of such a system of education in India. If, therefore, in dismissing Mr. Gokhale's Bill, they have denied the people their education, they have done so chiefly because the "prevailing official view is that a wide, if not universal, diffusion of education is practicable under the present voluntary system, backed up by persuasion and the provision of more and better schools." This, however, is an extremely lengthy process. Mr. Gokhale's answer was that "assuming there were no increase of population in the future—an obviously impossible assumption—even then, at the present rate (increase of 7½ lakhs in ten years) 115 years would be required for every boy and 665 years for every

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girl of school-going age to be at school." The hazy idea of the ignorance of Indian masses which our readers must have formed from the above calculation will be rendered clear by the following facts : –

"First as to the proportion of the total population which receives elementary instruction : In America it is 23 per cent., in Canada Australia, Switzerland and the United Kingdom, it ranges between 20 and 17 per cent.; in Germany, Austria Hungary, Norway and the Netherlands it is from 17 to 15 per cent.; in Japan it is 11 per cent.; in Italy, Greece and Spain it is between 9 and 8 per cent.; in Portugal and Russia it is between 4 and 5 per cent., while in India it is just above 2 per cent.

To understand these figures correctly it is needful to remember that the elementary school period is 8 years in the United States, 6 to 7 in the United Kingdom, 4 in Japan, 3 till recently in Italy, and so on, and that the percentage of those of the school-going age to the total population is in the United Kingdom taken to be 15. In India taking the school-going period to be four years the percentage would be 12. Take next the literary comparison: "While in India, according to the Census of 1911 less than 6 per cent. of the whole population can read and write, even in Russia, the most backward of European countries educationally, the proportion of literates at the last census was about 25 per cent., while in many European countries as also in the United States of America, Canada and Australia, almost the entire population is able to read and write." Lastly, as regards expenditure per head of population on elementary education. In the United States it is 16*s.*, in Switzerland 13*s.* 8*d.*, in Canada 9*s.* 8*d.*, in Scotland 9*s.* 7½*d.*, in Germany 6*s.* 10*d.*, in Ireland 6*s.* 5*d.*, in the Netherlands 6*s*, 4½*d.*, in Sweden 5*s.* 10*d.*, in Austria 3*s.* 1½*d.*, in Spain 1*s.* 7½*d.*, in Servia and Japan 1*s.* 2*d.*, in Russia 7½*d.*, while in India it is barely one penny." (*The Commonweal*).

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These figures alone, we are sure, speak volumes about the illiteracy of the Indian people. Fortunately some Native States—Baroda, Sangli and Mysore—have broken the ice by making primary education compulsory in their own dominions. The British Government have, for once, delayed the boon. But that will matter very little if we continue knocking at the gate. "Not a day should be lost which could by any possibility be saved in securing this great blessing for the poor dumb millions of India."

Some Ancient Eugenic Customs.

Sanskrit literature gives us a good deal of knowledge about the ancient traditions and customs of India. Some customs and traditions have clearly a eugenic origin.

In view of the established modern principle that ante-natal influences and infantile and juvenile emvironments go a great way to shape and mould character and to impart to it stable features, the following cannot but be of interest to eugenists.

I. It was a custom that the children of the Kshatriya wore garlands made of the nails of tigers and lions. This we find in the Kadambari of Ban Bhatta, the great prose writer.

'बालग्रीवेव व्याघ्रनख पंक्तिमण्डिता'

II. Another ancient custom will appear strange to the modern reader. When a Kshatriya woman was pregnant, she put off her flowery ear-ornaments and in place of them wore bunches woven out of the mane of the lion.

III.—Instead of adorning herself with Kunknma कुङ्कुम and Kastury कस्तूरी she used the fragrant liquid which exudes from the cheeks of the male elephant.

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IV.—The Kshatriya woman with the child in her womb never used the looking glass but employed instead a polished, burnished sword. These three things are mentioned by many poets. For instance, we can take the Nal champu of Devaditya :—

"अतिक्रामति कियत्यपि समये समपन्नसत्वा समपद्यत रूपवती सा अग्रतः सखजिनविधृत मपास्य मणिमयमुकुटीमण्डलमनवरत निशाकर निर्मलकरवालतलेष्वात्ममुखमवलोकयांचकार" ।

"निरस्यनीलोत्पलमजरठकण्ठीरव केसरस्तवकमकरोत कर्णावतसम्"।

"अतिवहल कुङ्कुमाङ्क कस्तूरिकापङ्क मपहाय मत्तमातङ्गमद कर्दमेन निजभुज शिखरयोर्विरचयां चकार विचित्रपत्रभंगान्" ।

The fact that these customs existed only among the Kshatriyas is most significant.

We are inclined to think that all this formed part of a carefully thought out scheme deliberately designed to produce certain ante-natal influences tending to breed fearlessness and to create an environment calculated to facilitate the development of Kshatrya traits of character.

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A QUESTION OF INTERPRETATION.

(By Lala Ghasi Ram, M. A., LL.B.)

It is admitted on all hands that there have been extensive interpolations in nearly all the Sanskrit works except the Vedas. It has, therefore, become extremely difficult to restore the original texts. These interpolations were, in our opinion, made at the time when Váma Márgism was rampant in India. These spurious passages or readings were introduced into Sanskrit books for the purpose of providing religious sanction for the abominable practices of Wáma Márga. The Vamas tried to validate the eating of flesh, the drinking of wine, adultery and fornication, &c., in the name of Yajna. They invented many gods and goddesses at whose altars they sacrificed animals and held drinking bouts. In the name of Yajna they violated the sanctity of the sex and overstepped all bounds of decency and decorum. The eating of flesh was declared a religious duty at the time of Yajna and Shráddha. Passages were introduced in the books which advocated meat diet.

The Arya Samaj holds that meat-eating is not only not sanctioned by the Vedas but is distinctly prohibited by them. When the Samaj puts forward this proposition its opponents point out to several passages that lie interspersed in numerous Sanskrit works. We cannot deny the existence of such passages and we can only reply that either they are interpolations or our opponents misinterpret them.

There is a passage in the Brihadaranyakopanishad which is generally interpreted to lay down that a man wishing that a son learned in all the Vedas should be born to him should eat the flesh of ox cooked with rice. It runs as follows :—

अथ य इच्छेत्पुत्रो मे पण्डितो विजिगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदाननुब्रवीत सर्वमायुरियादिति माꣳसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वा औक्षेण वा ऋषभेण वा ॥ अ० ८ ब्रा० ४ मं० १८ ॥

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It has been translated by Max Muller as follows :—

"And if a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas and that he should live to his full age, then, after having prepared boiled rice with meat and butter, they should both eat, being fit to have offspring. The meat should be of a young or of an old bull."

Now, two questions may be asked in connection with this passage, *viz.*, is it genuine and is it correctly interpreted ?

With regard to the first question there are some points which seem to throw considerable doubt on its genuineness.

(1) The language of this extract differs in an important respect from that of other similar passages. All the other passages which prescribe special diet for begetting sons and daughters with special aptitude end in the words **जनयित वै**. I give them below with Max Muller's translation:—

अथ य इच्छेत्पुत्रो मे शुक्लो जायेत वेदमनुब्रवीत सर्वमायुरियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥

"And if a man wishes that a white son should be born to him, and that he should know one Veda, and live to his full age, then, after having prepared boiled rice with milk and butter, they should both eat, being fit to have offspring."

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रवीत सर्वमायुरियादिति दध्योदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥

"And if a man wishes that a reddish son with tawny eyes should be born to him, and that he should know two Vedas, and live to his full age, then, after having prepared boiled rice with coagulated milk and butter, they should both eat, being fit to have offspring—15."

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अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदाननुब्रवीत सर्वमायु रियादित्युदोदनं पाचयित्वा सर्पिष्मन्त मश्नीयाता मीश्वरौ जनयित वै ॥

And if a man wishes that a dark son should be born to him with red eyes, and that he should know three Vedas, and live to his full age, then, after having prepared boiled rice with water and butter, they should both eat, being fit to have offspring—16."

अथ य इच्छेद्दुहिता मे पण्डिता जायते सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वै ॥

"And if a man wishes that a learned daughter should be born to him, and that she should live to her full age, then, after having prepared boiled rice with sesamum and butter, they should both eat, being fit to have offspring–17."

The passage in dispute, however, ends with these additional words औक्षणेनवा ऋषभेणवा (rendered by Max-mullar as of a young or of an old bull).

It might, therefore, be argued that the whole passage is out of place. Its proper place was naturally after the 16th verse. The 14th verse tells us how to beget a son learned in one Veda, the 15th to beget one learned in two and the 16th to beget one learned in three Vedas, naturally the 17th ought to have told us how to beget a son learned in all the Vedas. But instead of this it lays down the dietary for the couple wishing to have a learned daughter and the 18th verse reverts to the subject of controlling the birth of a son learned in the four Vedas.

It may also be said that the four Vedas are often spoken of as the three Vedas only in ancient Sanskrit literature and consequently in the 16th verse the words त्रीन् वेदान् can be taken to mean all the Vedas.

It may again be asked that when vegetable diet was thought efficacious for procreating sons and daughters

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intelligent enough to master the first three Vedas why was bull's flesh prescribed or procreating sons learned in all the Vedas.

These objections might be urged in support of the view which regards this passage as spurious. But they are not convincing or peculiarly strong and every one of them can be answered more or less satisfactorily.

Now if we regard it as genuine can we so interpret it as to exculpate the old author of the Upanishad from the charge of sanctioning meat diet ?

I think the passage can be so interpreted and the interpretation is neither fanciful nor forced. We have the support of the Veda itself for our interpretation. There are two objectionable words in the passage, *viz.*, मांस and औक्षेण or ऋषभेण by which Max Muller understands the meat of a young or of an old bull. The word उक्ष or ऋषभ means a bull as every body knows, but it means a medicinal plant also. It is the member of the famous अष्टवर्ग (eight principal medicaments) of the Aryan physicians. These eight medicines are the principal ingredients of the famous Ayurvedic tonic the च्यवनप्राण The Bhavaprakasha, the well known medical treatise, gives the following names of ऋषभ.

ऋषभो वृषभो धीरो विषाणी द्राक्ष इत्यपि

Its habitat is said to be the summits of the Himalayas (हिमाद्रिशिखर). Its root bulbs are said to be devoid of juice like the garlic. It resembles the horn of an ox. Its leaves are small in size. It is cooling tonic and increases the amount of seminal fluid in the body. It is sweet to taste and destroys biliousness, anemia, disorders of वात (wind) and consumption.

It is obvious, therefore, that this medicine must be peculiarly efficacious in seminal diseases and disorders. It must render a man fit to procreate children,

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This is enough to fortify the position of those who take ऋषभ उक्ष or in the above passage to mean the ऋषभ plant But a verse of the Atharvaveda dispels all doubts on the point and shows conclusively and authoritatively that ऋषभ cannot here mean a bull.

The verse occurs in the third chapter and runs as follows :

यानि भद्राणि बीजान्यृषभा जनयन्तिच ।
तैस्त्वं पुत्रं विन्दस्व सा प्रसूधेनुका भव ॥

When translated into English it will stand thus :
"Do thou (O would-be father) obtain a son by the help of the healthgiving seeds produced by the ऋषभ and let her (the prospective mother) bear the child and have plenty of milk (in her breasts) "

Who will now dare to say in face of this Vedic verse that a man should eat the meat of a bull and not the roots of the ऋषभ plant in order that he may have sons ? This puts an end to all controversy and it is clear as daylight that the verse of the upanishad is based on this Vedic. mantra.

The word मांस alone now remains to be interpreted Does it mean flesh of an animal or the flesh or pulp of a seed? Clearly it must mean the latter. As in English, flesh does not always mean animal flesh. so in Sanskrit also मांस does not always mean पशुमांस. Everything depends on the context. When मांस occurs in conjunction with a seed or fruit it cannot but mean the pulp of the seed or fruit I think it is unnecessary to dilate on this point But in order to support my position I may refer to several passages in the Arthashastra of कौटल्य where मांस is prescribed for the daily rations of horses and elephants and there it means and is interpreted to mean by modern scholars the fleshy part of fruits.

We are, therefore, safe in saying that the passage in question lays down that a married couple wishing that a son learned in all the Vedas should be born to them should eat the ऋषभ seeds cooked with rice and ghee before approaching each other for purpos-s of procreation

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A DYING RACE.

(By Prof. Bal Krishna, M. A., F. R. S. S., etc., etc.)

It would be a veritable revelation to many that the Hindus of India who have lived through countless years surviving the terrible shakes of revolutions and counter-revolutions, who not only increased in numbers but continually prospered and ultimately wrecked the supremacy of their various conquerors, are now, as compared to other religions, fast decreasing in proportional strength. It is really strange that some incredible mighty agencies have cropped up which are rapidly decimating the Hindus in this age of improvement and civilization and under the aegis of the "most civilized government that India has seen since one thousand years." The Hindus have up till now met an unlamented, ungrieved and unwept death, and therefore I think it is but time that I should draw the attention of the English nation to the hitherto unnoticed phenomenon of the gradual but inevitable extinction of a great race in their vast Oriental dependency.

The people of India are, in these days, differentiated into four main religions—Hinduism, Muhammadanism, Christianity and Budhism. The strange phenomenon that is now happening under our very eyes is that the three last mentioned religions are flourishing with vigour in the country of their adoption while Hinduism is fast decaying in the very land of its birth. Leaving aside Budhism, which is exclusively professed by the Burmese and which, moreover, is not now a proselytising religion, if we turn to examine the percentile decennial increase of the three remaining religions for the last thirty years, we will be face to face with the woeful condition of the Hindus.

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Proportional Strength of the Main Religions of India, from 1881 to 1891.

	1881.	1891.	Per cent. increase during the decade.
Hindus ...	177,937,459	207,731,727	10·5
Muslims ...	50,721,585	57,321,164	14·4
Christians ...	1,862,634	2,284,380	22·4

Thus the proportional strength of the three principal religions was, in comparison with 1881, much altered in 1891. While the increase in the number of the Hindus was 10·5 per cent, the Mohammadands enhanced by 14·4% and the Christians by 22·4 per cent. That is, the Hindus were left far behind in this race of religious advancement only because they were less prolific and less zealous, rather totally averse of proselytising others. In this age of general enlightenment it was to be expected that they would make special efforts to win the race or at least to hold their own in the land of their birth. But it is a pity that they disdainfully ignored the obvious truth that in this competition-ridden world there is survival of the fittest in every activity of life including the religions. Hence they not only did not make up for past losses, but miserably succumbed to death.

The following table is the most convincing proof of the devitalization of the Hindus and the progressive aggrandizement of Christianity in India:—

Growth of Three Religions, 1891—1901.

	1891.	1901.	Per cent. increase during decade.
Hindus ...	207,131,727	207,147026	*Nil.*
Muslims ...	57,321,164	62,458;077	8·9
Christians ...	2,284,380	2,923,241	27·9

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Thus it is clear as daylight that the increase of the Hindus during one full decade was a big zero, while the Muslims increased by 9% and the Christians at the incredible rate of 28 per cent. Here is the amazing but unnoticed phenomenon of the complete arrest of the growth of the Two-Hundred-and-Seven Million souls in Hindustan, Twenty-one krores of people who proudly claim to be the worthy descendants of mighty Rama, Krishna, Arjuna, Harishchandra, Rana Sanga, Pratap and Guru Gobind!

However, the next decade removed the pall of disappointment and showed that the arrest of the progress of population was not permanent. But the growth of the Hindus when compared with that of the Mohammadans and especially with the enormous and rapid expansion of the Christians was lamentably slow.

Progress of Population in India, 1901—1911.

	1901.	1911.	Per cent. increase during decade.
Hindus ...	207,147,026	217,586,920	5
Muslims ...	62,458,077	66,623,412	6·6
Christians ...	2,923,241	3,872,923	32·6

It will have been seen at a glance that the Christians increased at the rate of 32 6 per cent. as compared with 6·6 per cent. increase of Muslims and 5°/° in the case of Hindus.

The foregoing tables explicitly show the lowest vitality of the Hindus to sustain life in this break-neck struggle but they can not give a complete idea of the total percentile increase of the three religious communities. This total increase within the last three decades is given in the tables that follow :—

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Statement showing increase in the number of Hindus and Muslims in the areas enumerated in 1881.

Province.	Increase per cent since 1881.	
	Hindus.	Muslims.
Assam	18·7	43·2
Bengal	15·9	31·8
B. and Orissa ...	13·3	11·2
C. P. and B. ...	22·0	24·4
Madras... ...	30·6	43·0
Punjab and N.W. F. P. ...	– 5·0	22·5
United Provinces ...	5·6	12·0

(*Census Report of India, Vol. I. Part I, page 129.*)

Variation per cent. in the number of Indian Christians since 1872.

1872—1881	...	...	22·0
1881—1891	...	...	33·9
1891—1901	...	...	30·8
1901—1911	...	...	34·2

(*Census Report, Vol. I, Part I, page 132.*)

The foregoing figures show that Christianity has achieved a remarkable success in India. In truth, the Christians have so very rapidly multiplied that they have grown threefold since 1872. However, this table is not so remarkable as the one that follows which presents incontrovertible proofs of the wonderful activity of the Christian missionaries and gives the per cent. increase of Christians *in toto* since 1881 in all the main provinces of India:—

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Percentile Growth of Christianity in India from 1881 to 1911.

Assam	...	...	838½ per cent.
Baroda	...	...	834 ,,
Punjab	...	...	612 ,,
Central Provinces		...	457 ,,
Behar and Orissa		...	379½ ,,
Haidrábád	...	...	299 ,,
United Provinces		...	277 ,,
Rajputana Agency		...	229 ,,
Bengal	...	...	79½ ,
Madras	...	...	70 ,,
Bombay	...	...	69 ,,

The preceding figures presented in some detail give a most interesting picture and a convincing evidence of the reforming missionary zeal of the soldiers of the Cross. They indicate moreover that the Christian propagandists have centred their efforts in Assam, Baroda and the Punjab while Bengal, Madras and Bombay have been abandoned for the present.

Again, they have more than succeeded in breaking through the stronghold of the Aryas of old and the Arya Samajists of the present day. In one decade only, 1901—1911, they have silently gained splendid victories in parts of the country where success seemed to be well-nigh impossible. How grand and glorious the results have been may be seen from the following figures :—

Per cent. increase in the number of Christians during 1901—1911.

Punjab	...	...	200 per cent.
Central Provinces		...	169·3 ,,
Hyderabad State		...	136 ,,
Kashmir	...	...	131 ,,
Sikkim State	...	...	111 ,,
Assam	...	...	85 ,,
United Provinces		...	74·5 ,,
Bihar	...	...	56 ,,

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What a wonder that in the Land of the Five Rivers, the first abode of the Aryas of India and the birth-place of distinguished Hindu heroes, there are now (1911) three times as many Christians as there were in 1901 !!

In short, the Christians and Muhammadans are everywhere making headway in India while the Hindus are relatively shrinking in numbers and prestige. In some provinces the Hindus are amazingly fast decreasing. The Punjab Hindus of the pure Aryan blood are the greatest sufferers in this respect.

Births and Deaths by Religions in the Punjab.

	Hindus.	*Muslims.*	*Christians.*
Annual Birth Rate with reference to the total population of 1901 ...	38	43	55
Annual Death Rate ...	44	43	37
Net Increase during the decade	–6	0	18

That is, while the Christians gained a net increase of 18% and the Muslims stood still, the Hindus actually decreased by six per cent. This first decade of the twentieth century was no exception in the case of the Punjab Hindus, they have continuously been decreasing in number since 1881. After the lapse of thirty years, the Hindus are 95 per cent. of what they were in 1881, while the Muhammadans are 122·5% and the Christians have grown to be 199,751 from the comparatively insignificant figure, 28,054. That is, they have multiplied so rapidly as to sextuple their number.

Again, the *number of Hindus to every 100 of the population* in the Punjab for the last four censuses was as follows :—

1881	41·30
1891	40·77
1901	38·73
1911	32·97

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Thus, it is clear that within the brief space of 119 years only, the Hindus will be no more in the land of Hindus. Their mother land will have been peopled by men of other religions, possibly Muslims and Christians !

Unfortunately, this pitiable phenomenon of the gradual extinction of the Hindu is not limited to the Punjab alone. He is slowly but steadily giving place to men of exogenous religions. We are sure as death that *if the same causes which have up to now brought about the decay of the Hindu Race, continue to operate with their usual unabated vigour*, the Hindu religion will be no more on the face of this planet. No doubt, the rate of death varies with different parts of the country, but in some of the provinces Death has already claimed the Hindus for her own. Yea, it will not be far off when the death-knell of this dying race will be suddenly sounded to the utter amazement of the world ! Lo, the logic of facts points out the following as the number of years required for the ultimate extinction of the Hindu religion in each province.

Death Horoscope of the Hindus.

Province.	Proportional strength of the Hindus per 10,000 of total population in		The Hindus will be extinct after.
	1881	1911	
N. W. F. Provinces ...	708	546	101 years.
Punjab	4,130	3,297	119 „
Assam	6,273	5,418	190 „
Coorg	9,115	7,939	203 „
Bengal	4,855	4,480	332 „
Ajmere Marwara ...	8,162	7,750	564 „
Madras	9,141	8,889	1,058 „
United Provinces ...	8,627	8,504	1,191 „
India	7,432	6,931	564 „

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Such is the deplorable picture of the decay of a once mighty race which even now embraces 217 million individuals. Death has certainly marked them for hero own. The decree of the fates is written in letters so bold and black that he who runs may read it. But the question arises:—Is the Indian Government unaware of this unprecedented phenomenon? Surely it could not and should not have escaped the Argus-eyed government. We cannot really understand the motives of this unbecoming silence of our benign and motherly state. Ought it not to have warned its ignorant subjects of their coming fate? It ought to have but it hath not. However, it is yet time that the British nation should awaken to a sense of its duty and appoint a Royal Commi-sion of some of the most distinguished doctors, sociologists and Hindu leaders of thought, so that full remedies of reform and regeneration should be pointed out to the dying race. The State has really sinned in ignoring this vital question and we wish that it should make some amends for its past indifference by fully investigating the subject. Any more delay would endanger that situation and bring discredit to the British Raj which is the *Mai Bap* of the people of India.

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JOSEPH CHAMBERLAIN.

By Keshavlal L. Oza, Esq., M. A.

I have read with intense interest the brilliant character-sketch of the Rt. Hon. Joseph Chamberlain in the "Times of India" of the 6th July 1914. It shows considerable insight but there are two points to which some exception might be taken. It says, "there was the inevitable depression at the close of the South African War.' In fact, business was never brisker, and the poor, overstocked merchant hailed it with a grateful upturning of his eyes. War is the greatest consumer and opens a market for surplus production. Similar revivals followed in the wake of the American Secession War and the Franco-German War.

Another point to which I should like to take exception is the complacency with which it regards the present outlook in the South African Union as "hopeful." There is, indeed, a semblance of truth in it, but to my mind, it is a deceptive appearance of plethora. "I believe this Government cannot endure permanently half slave and half free," said Abraham Lincoln since he had the prescience to forecast the troubles as the inevitable result of an essentially inconsistent native policy. A rich crop of dark and dangerous problems for the future is before the Union unless it recognises individual character and attainment, rather than race and colour as the criterion of civilised rule.

Thanks to the writings of Froude and Seeley, to give expression to such sentiments is no longer a voice crying in the wilderness. The sense of possession has given place to the sense of obligation. Such a conception of the Empire found in Mr. Chamberlain an able exponent. In a speech delivered on 31st March 1897 under the auspices of the Royal Colonial Institute, Mr. Chamberlain said:—

"We feel now that our rule over these territories can only be justified if we can show that it adds to the happiness and prosperity of the people, and I maintain that our

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rule does this, and has brought security and peace and comparative prosperity to countries that never knew these blessings before. In carrying out this work of civilisation we are fulfilling what I believe to be our national mission, and we are finding scope for the exercise of those faculties and qualities which have made of us a great governing race. I do not say that our success has been perfect in every case, I do not say that all our methods have been beyond reproach; but I do say that in almost every instance in which the rule of the Queen has been established and the great *Pax Britannica* has been enforced, there has come with it greater security to life and property and a higher *status* and material improvement in the whole of the people.....But no doubt such a state of things, such a mission as I have described, involves heavy responsibility. In the wide dominions of the Queen the doors of the temple of Janus are never closed, and it was a gigantic task that we undertook when we determined to wield the sceptre of empire. Great is the task, great is the responsibility, but great is the honour; and I am convinced that the conscience and the spirit of the country will rise to the height of this obligation, and that we shall have the strength to fulfil the mission which our history and our national character have imposed upon us. In regard to the self-governing Colonies our task is much lighter. We have undertaken, it is true, to protect them with all the strength at our command against foreign aggression, but I hope that the need for our intervention may never arise. But there remains what then will be our chief duty—that is to give effect to the sentiment of kinship which is deep in the heart of every British subject.....If Greater Britain remains united, no Empire in the world can ever surpass it in area, in population, in wealth, or in the diversity of its resources. Let us, then, have confidence in the future. I do not ask you to anticipate with Lord Macaulay the time when the New Zealander will come here to gaze upon the ruins of a great dead city. No, I see no visible signs of decrepitude and

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decay. The Mother Country is still vigorous and fruitful, is still able to send forth troops of stalwart sons to people and to occupy the waste spaces of the earth; but yet it may well be that some of these sister-nations whose love and affection we demand may in the future equal and even surpass our greatness. A trans-oceanic capital may rise across the seas, which will throw into shade the glories of London itself; but in the years that must intervene let it be our endeavour, let it be our task to keep alive the torch of Imperial patriotism, to keep warm the affection, the confidence of our kinsmen across the seas, that so in every vicissitude of fortune the British Empire may present an unbrokenfront to all her foes, and may carry on even to distant ages the glorious traditions of the British flag."

Indeed, it has ever been a most eloquent testimony of the justice and beneficence of the British rule that it has inspired the subject races with the free political ideals to claim a determinant voice in the Government of their country. And statesmen like Mr. Chamberlain deserve the gratitude of us all for having recognised the new conception of the State in relation to the individual

In this connection, it is not amiss if we recall the impression made by Mr. Chamberlain on Stuart Cumberland during his celebrated 'thought-reading' experiments:

Above all British statesmen, Mr. Chamberlain possesses the genius and the energy that change the fate of empires. He has not the vivid imagination of a Gladstone, or the picturesque charms of a Beaconsfield, but his extraordinary mental vigour and thoroughness of purpose attract and retain an admiration that more flashy or emotional attributes fail to accomplish. It has been said that Mr. Chamberlain is too cold to feel; too calculating to be troubled with emotions. This is absured, as Mr. Chamberlain is exceedingly sensitive, and feels very keenly, and I take it

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no public man wears, as it were, his emotions so openly on his sleeve as he does. On a public platform no more expressive face is ever seen. It is astonishing how much Mr. Chamberlain really knows, not only of mankind in particular, but of things in general. His knowledge is not of a nebulous, philosophical character, but displays great practical completeness and an unerring grip of facts. His thirst for knowledge is insatiable; and few men of modern times possess his great application and diligence in examining the authorities, or approach him in pursuit of information.

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER III.

The Ethical teachings of Darshanas

OR

The Six Schools of Philosophy.

Philosophers in ancient India invariably perceived that every thing material is subject to change and is perishable. They also saw that the so-called worldly pleasures were transitory. They were struck by the fact that there was misery, gloom and sorrow all round. Their thoughts were naturally directed to devise means whereby pain could be mitigated. They began to trace the origin of evil, pain and sufferings. Some of them eagerly sought to find out the object of creation, the reason of man's struggles after seeking happiness and the ultimate goal of his endeavours. What is man striving at? What is the panacea for all the ills that human flesh is heir to? The answers to these and similar other questions of vital importance from their stand-point have been given in these *Darshanas* and undoubtedly they carry conviction. Even the most sceptic minds at times feel that no better answers could have been proposed.

These Darshanas include :—

1. The Sankhya System by Kapila,
2. The Yoga Darshana of Patanjali,
3. The Nyaya Darshana of Goutama,
4. The Vaishesheeka System of Kanada,
5. The Purva-Mimansa of Jaimini, and
6. The Uttara-Mimansa of Vyasa.

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The Sankhya Darshana.

Kapila, the reputed author, first seeks to answer the question "What is the object of man's strugglings?"

(1). The highest and noblest aim of man is to ward off three sorts of evils:—

1. *Adhyatameek*—those proceeding from self, bodily pain, diseases of mind as anger.
2. *Adi-Bahauteeka*—those proceeding from external beings.
3. *Adhi-Daiveeka*—those proceeding from elements.

San. Chap. 1, 1.

It is held by Kapila that absolute and final relief can be got by true knowledge, as, he says, ignorance is the cause of all evil. Temporary relief is obtained by the performance of some ceremonies described in the Shastras and the observance of certain laws, *e. g.*, diseases can be cured by the application or the use of medicine.

(2). The soul is different from body.

Ch. 1, Su. 139.

(3). Man's tastes and actions differ. Material world like the material body takes various forms.

Ch. 6, Su. 41.

(4). A man without ambition becomes happy like Pingala.

Ch. 4, Su. 11.

(5). Freedom from bondage and beatitude results from true knowledge and not otherwise, (Great importance is attached to knowledge and not to the observance of ceremonials).

Ch. 3, Su. 23.

(6). When the five organs of senses come in contact with the objects, pleasure or pain results. Ch. 5, Su. 27.

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The synthetic enumeration of the twenty-five Tatwas, the origin of creation and the detailed enumeration of the five senses form the subject matter of this book.

(7). That advice alone is acceptable which is given by the wise, unprejudiced and good-intentioned men and such advice is law.

Ch. 1, Su. 101.

(8). Success to him who is without deep attachment to unreal things of this world.

Ch. 2, 2.

The Sankhya is believed by many to be a system which disbelieves in the existence of God. "Prakriti is the originator of the creation." The *Charvakas* drew their inspiration from such Sœtras as "ईश्वरा सिद्धे" of this Darshana and promulgated the doctrines of atheism in ancient India. Agnostics lived in that age too. Only they were known by a different name.

The Yoga Darshana.

If the Sankhya System is atheistical, this is highly deistical. Pa'anjali holds that 'Ishwara is a soul distinct from other souls and that He is Omniscient and Infinite.' The word *Yoga* means *union*, union of the finite soul with the infinite and this unification is described as the *Sumum bonum* of man's life. How this union is to be brought about has been stated here. This system has been subjected to the cross-fire of criticism and unsympathetic critics even go to the extent of saying that it is not a regular 'philosophical system.' There is a sub-division in the four-chapters here, the first treats of contemplation, the second of the means to attain it, the third of the exercise of 'transcendent power' and the fourth of abstraction. This Yoga-System is both subjective and objective,

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(9). Concentration is the result of controling the runaway tendencies of the mind.

Ch. 1, 2.

(10). Control of the mind can be gained by constant practice and *Vairagya*.

Ch. 1, 12.

(11). Ignorance, pride, passion and enmity are the causes of misery.

Ch. 2, 3.

(12). These are the five Yamas:—

1. Absence of hatred to and love for the whole creation, animate and inanimate.
2. Truthfulness.
3. Absence of the thought of mis-appropriation of another's property.
4. Chaste and celebate life.
5. Absence of greed.

Y. S. P. Su. 2. 30.

(of Manu Chapter IV).

(13). These are the Niyamas:—

1. Purity of mind and body.
2. Contentment.
3. Austere life.
4. Self-study.
5. Constant thinking of God.

S. P. 32.

(14). Friendship, mercy, reverence to a wise man, avoidance of bad company delight the mind.

The following eight means of *Moksha* are well known:—

1. *Yama*—forbearance.
2. *Niyama*—Strict observance of rules.
3. *Asana*—particular postures of the body.
4. *Pranayama*—regular control of the breath.
5. *Pratahara*—control of senses.
6. *Dharana*—Steadiness of mind.
7. *Dhyana*—Contemplation.
8. *Samadhi*—Profound concentration.

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This Darshana explicitly says that in man there are many latent faculties which are to be turned to good account and for this purpose a regular system of training is needed and then the human soul can be one with the Divine soul.

The Nyaya and the *Vaishesheek Darshanas* are more or less treatises on mental sciences. They unfold such precepts as enunciation, definition and investigation. These believe in a personal God who is said to be the original cause of all.

The ethical ideal of the *Vedanta* is indeed a high one. *These Darshanas* observe a distinction of the forms of knowledge, *viz :* (1) **पराविद्या**—Higher knowledge which is spiritual in character.

and (2) **अपराविद्या**—The lower knowledge of the world of sense-experience.

For spiritual enlightenment moral discipline is needed. The key-note to the practical ethics of the Vedanta whose highest ideal, **अभेद** *Abheda*, is oneness without any distinction of "I, thou or mine or thine." It also means pure and disinterested love towards all. The Vedanta philosophy preaches the doctrines of *universal love*. Self-sacrifice and altruism are two other guiding rules of conduct.

Never swerve from the path of duty, so says the great Shanker, and he emphasises the practice of the virtues of love, forgiveness, charity and humility. The Vedantin regards **वसुधैव कुटुम्बकम्** the whole universe as his own family. By the simple pure and chaste life he leads on this earth, he hopes one day to become one with God when all his miseries shall cease and he will enjoy perfect bliss. "Live for others" is his motto here.

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Doctor Paul Denssen has to make some significant remarks on the Vedanta Philosophy:—

"Love your neighbour as yourselves." But why? By the order of nature I feel pain and pleasure only in myself, not in my neighbour. The answer is in the Veda; it is in the great formulæ "*Tat Tlawam Asi*" which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves because you are your neighbour and mere illusion makes you believe that your neighbour is something different from yourselves. He who knows, in the words of Geeta, himself in every thing and every thing in himself, will not injure himself by himself. न हिंसति आत्मना आत्मनां He feels himself as every thing, so he will not desire anything, for he has whatever can be had—he feels himself as every thing—so, he will not injure any body. * * * * *

The Vedanta in its unfalsified form is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death. Ye, Indians, keep to it !."

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CHAPTER III.

The Ethical teachings of the Said-Darshanas.

SANSKRIT SUTRAS.

(१) अथ त्रिविध दुःखा त्यंत निवृत्ति रत्यंत पुरुषार्थः ।

(२) शरीरादि व्यतिरिक्तः पुमान् ।

(३) कर्म वैचित्र्यात् सृष्टि वैचित्र्यम् ।

(४) निराशः सुखी पिंगलावत् ।

(५) ज्ञानान्मुक्तिः ।

(६) पंचावयव योगात् सुखसंवित्तिः ।

(७) आप्तोपदेशः शब्दः ।

(८) विरक्तस्य तत्सिद्धेः ।

(९) योगश्चित्तवृत्ति निरोधः ।

(१०) अभ्यास वैराग्याभ्यां तन्निरोधः ।

(११) अविद्याऽस्मिता रागद्वेषाऽभिनिवेशाः पंच क्लेशाः ।

(१२) तत्राऽहिंसा सत्यास्तेय ब्रह्मचर्या परिग्रहा यमाः

(१३) शौच संतोष तपः स्वाध्यायेश्वर प्रणिधानानि नियमाः ।

(१४ मैत्री करुणा मुदितो पेक्षाणां सुख दुःख पुण्या पुण्य क्षावनात् चित्तप्रसादनं ।

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THE DATE OF THE MAHABHARATA WAR.

—o—

(By the late Mr. T. G. Kale, Esq , Poona).

II.

III. Astronomical Facts.

Having seen that the generations and the historical traditions recorded in the Puranas lead us to a date somewhere in the first part of the 13th century B. C., we may now turn to other astronomical evidence which fixes the time of Paráshara, the reputed father of Vyasa.

(A) Bhattotpala, the reputed commentator of the Brihatsanhita, while commenting on 3—1, quotes the following from Parashara Sanhita, an astronomical work by Parashara :—

"श्रविष्ठाद्यात्पौष्णार्धांतं चरः शिशिरो । वसंतः पौष्णार्धा द्रोह्निष्यतं । सौम्याद्यादा श्लेषार्धांतं ग्रीष्मः । प्रावृडाश्लेषार्धाद्धस्तांतं । चित्राद्याज्ज्येष्ठार्धांतं शरत् । हेमंतो ज्येष्ठार्धाद्रैष्णवांतम्" ।

बृहत्संहिता, उ० । , भट्टोत्पली टीका ।

Bhattotpala wrote in Saka 888. He quotes another sentence of Parashara, which is also very important in fixing the date of that astronomer :—

"यदाऽप्राप्तो वैष्णवांतं उदङ्मार्गे प्रपद्यते
दक्षिणे आश्लेषां वा महद्भयम्" ।*

The first of these quotations gives us the duration of the seasons in terms of the Nakshatras thus :—" The Sisira Ritu (season) lasts from the beginning of Dhanistha to the half of Revati ; the Spring from the half of Revatí to

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*There is similar sentence quoted from Garga :—

यदा निवर्ततेऽप्राप्तः श्रविष्ठामुत्तरायणे ।
आश्लेषां दक्षिणेऽप्राप्तस्तदा विद्यान्महद्भयम् ॥

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the end of Rohiní ; the Summer from the beginning of Mrigashiras to the half of Asleshá ; the Rainy season from the half of Aslesha to the end of Hasta ; the Autumn from the beginning of Chitra to the half of Jyestha ; and the Hemanta lasts from the half of Jyestha to the end of Sravaná."

The second of these quotations shows that the points of the colures had receded from the Vedanga Jyotisha positions and the theory of the precession of the equinoxial points being not known *then*, *that* was considered a bad omen. The quotation means :—

" If the sun turns to the north without reaching to the *end* of Sravana, or to the south without reaching the Aslesha, then one should think there is a great fear before him."

Both these passages show the position of the colures in Paráshara's time. Mr. Colebrooke writes in one place about this :—

" The passage (**मधुश्च माधवश्च वासंतिकावृतू**) may serve to prove that the Veda from which it is extracted (**आपसांप**'s copy of the **यजुर्वेद**) cannot be much older than the observation of the colures recorded by Parâshara (see As. Re., Vol II., p.p. 268 and 393) which must have been made nearly 1391 years before the Christian era (As. Re., Vol. V., page 288)."

Colebrooke's Misc. Essays, Vol. 1, p. 200.

Sir W. Jones says with regard to this passage : " It cannot escape notice that Paráshara does not use in this passage the phrase *at present* which occurs in the text of Varaha ; so that the places of the colures might have been ascertained *before* his time and a considerable change might have happened in their true position without any change in the phrases by which the seasons were distinguished, as our popular language in astronomy remains unaltered, though

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the Zodiacal asterisms are now removed a whole sign from the places where they have left their names. It is manifest, nevertheless, that Parashara must have written *within twelve centuries* before the beginning of our era."

Asiatic Researches, Vol. II, page 394.

Sir W. Jones further remarks :—" When Mr. Bailly asks 'why the Hindus established the beginning of the precession, according to their ideas of it, in the year of Christ 429 (499 ?) to which the calculations had also led him,' we answer, because *in that year* the vernal equinox was found by observation in the origin of their ecliptic ; and since they were of opinion that it must have had the same position in the first year of the Kali Yuga, they were induced *by their erroneous theory* to fix the beginning of their fourth period (Kali Yuga) 3,600 years before the time of Varaha ; and to account for Parashara's observation by supposing it as an Utpata or prodigy." *As. Re.*, Vol. II, p. 398.

From this discussion it is already clear that Parashara lived at a time when the position of the colures recorded by the Vedanga Jyotish had receded a little. European scholars fix the date of the Vedanga Jyotisha somewhere about 1181 B. C.; but the late Mr. Dixit, after reviewing all their arguments, gives his own reasons to fix the date of the Vedanga Jyotisha *about* 1400 *B. C.*[1] Nearly a century or two must have passed in order that a precession of the colures, to be marked enough, should have happened ; so Parashara must have lived about 1300-1200 B. C.,[2] which again fixes the date of the Mahabharata war somewhere in the early part of the *thirteenth century B. C.* At least, this observation of the colures by Parashara and Garga, makes it clear that the date of the Mahabharata war cannot be carried *before the* 13*th century B. C.* to somewhere about

1. Indian Astronomy, p. 88.
2. Or even later by a century more.

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3102 B. C. as it is supposed by the general tradition of the times. I am sure that nobody would think there were two Parasharas, the one the astronomer, different from the other, the father of Vyasa. We have all along been aware of *one* Parashara only and the Puranas and Parashara Siddhanta of 12000 verses (an astronomical work of Parashara, published, in part, by the Venkateshwara Press) introduce to us Garga and Parashara as pupil and teacher of the Mahabharata times. Moreover, when Puranic traditions of the 3rd or 4th centuries A. D. indicate the *thirteenth century B. C.* as the time of the Bharata war, and when, independently, we get the same date for Parashara on astronomical grounds, there can not be the least doubt that the results are corroborative of each other.

(B) The Yugapuranam of the Brihad-Garga-Sanhita of Vriddha Garga (Deccan College MS. No 345 of 1879—80) speaks of the 'end of the Yuga in the following lines :—

समवेषाः समाचारा भविष्यंति न संशयः ।

पाषंडैश्च समायुक्ताः नरास्तस्मिन्युगक्षये ॥

Before this reference, the Manuscript refers to the Yavanas invading Saketa, Panchalas and Mathuras and then attacking Kusumadhwaja thus :—

ततः साकेतमाक्रम्य पांचालान्माथुरांस्तथा ।

यवना युद्धविक्रांता प्राप्स्यंति कुसुमध्वजम् ॥

Mr. Velandayya Gopal Ayyer takes this invasion as not that of about 144 B. C., but as that of about* 165 B. C.; and thinks with Prof. Kern and Mr. R. C. Dutta that the prophecy of the writer of the Yugapurana ends with this event. Neither Mr. Dutta nor Mr. Ayyer examined the original MS. ; otherwise they would never have written so. The MS. which thus refers to the invasion of Kusumadh-

*The Chronology of Ancient India, Part I, p. 32.

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waja by the Yavanas, further on refers to the destruction of the Sakas thus :—

विनष्टे शकराज्ये च शून्या पृथ्वी भविष्यति ।

From this reference to the end of the Sakas in the MS., Prof. Max Muller writes about it thus :—" The Gargi-Sakhita, which Prof. Kern assigns to 50 B. C., but as it prophesies the destruction of the Sakas, it can hardly be earlier than about 200 A. D. ; probably it is later."[1] Mr. Dixit, too, thinks Uriddha Garga* to have flourished in the first or second century after the Sakas.[2]

From this it will be clear that the prophecy of the Yugapurana comes to the middle of the 2nd century, or, at best, ends with the 3rd century A. D. At this time, the author refers to ' the end of the Yuga.' What, then, would this Yuga be ? Is this the द्वादशाब्दशतात्मकःकालिः (The Kali made up of 1200 years) described in the Vishnupurana, as beginning with the death of Shrikrishna ? If so, the beginning of the Kali age must be somewhere in the eleventh century B.C. or at best it must go to the beginning of the 12th century B. C. It cannot go still earlier. Mr. Ayyer thinks that the yuga that ended with the writer of the Yugapurana thus, must have begun with the Vedanga Jyotisha. Let us now examine what his premises are. Mr. Ayyer refers to verses 5 to 7 of the Yajurveda recension of the Vedanga Jyotisha. The verses run thus :—

माघशुक्ल प्रपन्नस्य पौषकृष्णसमापिनः ।
युगस्य पंचवर्षस्य कालज्ञानं प्रचक्षते ॥ ५ ॥

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1. India : What can it teach us ? (1883), p. 297, note 3.
2. Indian Astronomy, p. 119.

*It must be remembered that 'Vridha Garga, is later than and different from the Garga, who is the pupil of Parashara. Mr. Ayyer seems to confound the two—Vriddha Garga and lived about the 2nd century A. D., while Garga and Parashara are referred to Patanjali and Panini and lived about the 12th century B. C., The very attribute ' Vriddha ' to the later Garga shows that he was later than and different from the older one.

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स्वराक्रमेते सोमार्कौ यदा साकं सवासवौ ।
स्यात्तदादियुगं माघस्तपः शुक्लोऽयनं ह्युदक् ॥ ६ ॥
प्रपद्येते श्रविष्ठादौ सूर्याचन्द्रमसावुदक् ।
सार्पार्द्धे दक्षिणार्कस्तु माघश्रावणयोः सदा ॥ ७ ॥

The three verses read together seem to indicate that the 'Adiyuga' referred to in verse 6 is the first yuga of 5 years' duration of *a greater period* of time, which we may take with Mr. Ayyer to be 1000 years' or 1200 years' Kali that began then. 'Adiyuga' cannot be said to mean 'first *year*'; for, just in the 5th verse the words **युगस्य पंचवर्षस्य** occur. The yuga consists of 5 *years*; while the 'Adiyuga' of the next verse must mean 'the first yuga' (of 5 years) of a series of similar yugas in a greater period of time. Mr. Ayyer, thus, deserves credit for having called our attention to this passage, though he is not quite explicit as to the discussion of its meaning. The word 'Adiyuga' occurs in both the Rig and Yaju recensions.

The five years' yuga seems to have been current in India from Vedanga Jyotisha's time to a very late period. The Susruta Sanhita (generally taken to be of at least the 6th century B. C.) refers to the yuga of 5 years. The Pitamaha Siddhanta (also a work of the 5th or 6th century B. C.) describes the 5 years' yuga. The newly found Chanakya's Arthashastra [1] mentions the 5 years' yuga in the fourth century B. C. From all these references it seems clear that the 5 years' yuga continued to be prevalent in India from the Vedanga Jyotisha to about the beginning of the Christian era, when it seems to have ceased.

The Vanaparva of the Mahabharata, after discussing the length of all the yugas, (ch. 188), thus writes of the 'end of the Kali yuga.' It gives the duration of the Kali

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1 **द्वयनः संवत्सरः । पंचसंवत्सरो युगमिति ।**
चाणक्य० अर्थशास्त्र p. 109.

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yuga as 1200 years and it nowhere mentions that these years are to be taken as 'divine'; *i. e.*, the writer of this chapter of the Vanaparva thought the length of the Kali to be 1200 *human* years only. Let us now see what he thought as the signs of the 'end of this Kali yuga.' He describes the end of the yuga thus :—

बहवो म्लेच्छराजानः पृथिव्यां मनुजाधिप ॥ ३४ ॥
मृषानुशासिनः पापा मृषावादपरायणाः ।
अंध्राः शकाः पुलिंदाश्च यवनाश्च नराधिपाः ॥ ३५ ॥
कांबोजा बाल्हिकाः शूरास्तथाऽऽभीरा नरोत्तम ।
युगांते मनुजव्याघ्र ! तथाकाराश्च भारत ॥ ३६ ॥

Bharat, Vanaparva, Ch. 188.

The writer says that the Andhras, Sakas, Pulindas, Yavanas, Kambojas, Balhikas and the valiant Abhiras will rule "at the end of the yuga." All these kings appear among the future kings of the dynastic lists of the Puranas.[1] These are all kings ruling in India from the 2nd century to the end of the third century A. D. From this it seems that the writer of this chapter of the Vanaparva thought that the 1200 *years' Kali yuga* ended with the reign of these kings in the third century A. D.; which confirms the conclusion we arrived at by the description in the Yugapurana of Vriddha Garga. Both these writers seem to indicate that the Kali age ended with the reign of these foreign kings, who, as we know, ruled in the 3rd century A. D. Thus, a certain Kali of 1,200 *human* years seems to have come to an end about 250 A. D., as it could be seen from the Vanaparva and the Yugapurana. We arrive at the same conclusion by the consideration of the sign, that the writer of the above chapter in the

1. The Purana Text of the Dynasties of the Kali Age, pp. 2 and 44.

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Vanaparva gives, of the beginning of Krita yuga (at the end of Kali Yuga). The verse runs thus :—

यदा सूर्यश्च चन्द्रश्च तथा तिष्यबृहस्पती ॥ ९० ॥
एकराशौ समेष्यंति प्रपत्स्यति तदा कृतम् ॥

भारत । वनपर्व । Ch, 120,

" When the sun, the moon, the Pushya star and Brihaspati come together, then there shall be the Krita Yuga."

This verse is to be studied with reference to verse 6 of the Vedanga Jyotisha quoted above, which gives the sign of the 'Adiyuga,' which was the first of a series of such cycles which formed a greater period of time, which began then, and which we may, with propriety, suppose to be the Kali age of 1200 years. As the Vedanga Jyotisha gives the sign of the first five-years' cycle at the beginning the Kali yuga, so the writer of the above lines gives us the sign of the *end* of the Kali yuga and 'the beginning of the Krita yuga.' As the yuga began with the beginning of Dhanistha or the winter solstice in the Vedanga Jyotisha, so the (Kali) Yuga seems to have ended and the new Krita Yuga seems to have begun *with the summer solstice* in (the beginning of) Pushya Nakshatra. The winter solstice with the beginning of Dhanistha took place in about 1200 (1400) B. C., which is the time of the Vedanga Jyotisha. The summer solstice with the beginning of Pushya Nakshatra occurs nearly 1,440 years after the above, that is, about 40-240 A.D. The summer solstice was with the half of Asresha about the time of the Vedanga Jyotisha ; that it should recede to the beginning of Pushya, $1\frac{1}{2}$ Nakshatras, *i. e.*, 20° should be covered up ; for which, at the rate of 50″ a year nearly $\left(\frac{20 \times 60 \times 60}{50} =\right)$ 1440 years would be required. Taking with western scholars, the date of the Vedanga Jyotisha about 1200 B.C. the end of the Kali yuga and the beginning of Krita Yuga would take place about

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240 A. D. So, the sign[1] of the Krita yuga given here indicates a time in the middle of the 3rd century A. D., as the time when the *historical* Kali ended, and the Krita was expected to begin. But later astronomers, seeing no signs of the revival of Krita yuga in their times, seem to have naturally taken 1200 *human* years of the Kali to be *divine* years, and to have made the Kali consist of $1200 \times 360 = 432000$ years. The beginning of this longer Kali was fixed on the very same Ayanansa theory. In Saka 421 or 499 A. D., the Ayanansa was zero ; the later astronomers *presumed* that at the beginning of the Kali, too, the Ayanansa was similarly zero ; according to the Surya Siddhanta, one complete Ayanandolana takes up 7200 years ; so, the half of it to return to zero degree took as they thought, 3600 years. So, the time, before 499 A. D., when the Ayanansa again would be zero was fixed as 3600 before that, *i. e.*, 3102 B. C.; this appears to have been taken up as the beginning of the *new longer Kali Yuga* of 432000 years ! (See Dixits' *Indian Astronomy*, p. 337 and infra.) Thus, the testimony of Vriddha Garga and the writer of the chapter in Vanaparva seems to confirm our view that the *Historical Kali*

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1. If this sign of the Krita Yuga be not taken with reference to *the summer solstice at the beginning of Pushya Nakshatra*, the above verse would yeild us nothing else but a general conjunction that occurs at the period of every twelve years. The author of these chapters should never have intended, by writing the above verse, to give us a sign which would occur or rather recur at the period of every twelve years. At least, he should have been aware that the phenomenon described in the verse could not have occurred during the long period of 1200 years which was the duration of the Kali, according to him. If the sign of the Krita that he gives would have occurred during the period of the Kali, what speciality of the description would there remain ? Thus, to make it *a special description* of a certain celestial phenomena, we have to take it, in the light of verse 6th in the Vedanga Jyotisha, with *reference to the summer solstice at the beginning af Pushya.* This sign, then, gives us an exact date of about 240 A.D. when the Kali yuga (historical) ended and the new (historical) Krita yuga began.

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ended about 240 A.D., *i. e.*, in the middle of the 3rd century A. D.

(C). Greek writers such as Pliny, Solinus and Arrian, all seem to quote from a common source, the writings of Megasthenes, which are now lost. From their writings we could see that a period of 6451 years had passed from Ikswakir to Alexander. As this is written by Megasthenes about 300 B. C., this period may be the period that passed till the coronation of Nanda or Chandragupta from a certain event in Indian History. What that event was, nobody is able to say. With regard to the periods given in these classical accounts, nobody has yet made them yield any historical tradition. Mr. Ayyer alone tries to deduce something from these figures. [1] He supposes that the writers or recorders of this tradition were informed that two Saptarshi cycles passed from Ikwakir to the present Kali and the remaining number of years was the period that passed of the Kali age till Chandragupta's time. These are far-fetched ideas. For, what grounds have we to suppose that the Saptarsi computation was current in the 4th century B. C. in India in the Magadha country? Moreover, is there any record anywhere that two Saptarshichakras were completed before the present Kali yuga began? This presumption further leads us to think that the Saptarshi system of computing time was current nearly 6000 B.C., a presumption too preposterous to make. Moreover, Mr. Ayyer makes the Saptarshi cycle consist of 2800 years instead of 2700 years as it is in vogue everywhere. Whenever our present Puranas refer to the Saptarsi era with reference to historical facts, they give the cycle of 2700 years and not of 2800 years. For instance, the Matsya and the Vayu Puranas[2] write :—

सप्तर्षयस्तदा यांशु	सप्तर्षयस्तदा प्राहुः
प्रदीप्तेनाग्निना समाः ।	प्रतीपे राज्ञि वै शतम् ।

1. The Chronology of Ancient India, pp. 38-45.
2. Mr. Pargiter's. *The Purana Text of the Dynasties of the Kali Age*, p. 59.

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सप्तविंशति भाव्यानां	सप्तविंशैः शतैर्भाव्या
आंध्रानांतेऽन्वजात्पुनः	अंध्रानांतेऽन्वयाः पुनः ॥
सप्तर्षयस्तु वर्तन्ते	सप्तविंशति पर्यंते
यत्र नक्षत्र मंडले ॥ ई०	कृत्स्ने नक्षत्र मंडले ॥

सप्तर्षयस्तु तिष्ठंति पर्यायेण शतं शतम् ।
सप्तर्षीणां युगं ह्येत द्दिव्यया संख्यया स्मृतम् ॥

Here, it is clearly stated that the Saptarshi cycle consists of 2700 years, the Saptarshi standing in each Nakshatra for 100 years.

Even supposing with Mr. Ayyer that the Indians of Megasthenes's time had an idea that two complete Saptarshi cycles had passed from Ikshwakir to the beginning of their new Kali Age, (we must mind all the while that these are all nothing but mere presumptions) we shall have to deduct 2700×2=5400 years from 6451 years, in order to know what period, they thought, passed from the beginning of Kali to Nanda's or Chandragupta's time. This gives us a period of 1051 years, a figure which very much tallies with the Puranic figures of 1015 or 1051 years. This tends to show that there was a tradition in Chandragupta's time that a period of 1050 or 1015 years passed from a certain beginning to the beginning of Nanda's or to Chandragupta's time. The beginning of this period reaching 10 generations back before the Great War, as we have shown before, nearly 220 years are to be deducted from these 1050 years and then we get 830+325=1155 B. C. as the date (probable) of the Mahabharata war. So the twelfth or thirteenth century B. C. appears to be the most probable date for the war.

(D). In chapter 13th of the Brihatsanhita, Varahamihira, who was born in 505 A.D., deals with Saptarshichara. After some discussion, he quotes from Vriddha Garga :—

आसन् मघासु मुनयः शासति पृथ्वीं युधिष्ठिरे नृपतौ ।
षड्द्विक पंच द्वियुतः शककालस्तस्य राज्ञश्च ॥ ३ ॥

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We have seen above that Vriddha Garga lived after the Christian era at the end of the third century. As the Saptarsis have no *real motion* of theirs, the only thing that this verse can signify is, that Vriddha Garga had seen in the Puranas a record that the Saptarsis stood in the Maghas in Pandavas' time and he himself saw that they appeared to stand in the Maghas *in his own time*,[1] so he *inferred* that a complete cycle of 2700 years had passed from Yudhisthira's time to his own. He was living after the Sakakala, and if we deduct 2526 from 2,700, we shall get the *exact* year in which he wrote the above verse, *i. e.*, 174, Saka, 272 A. D., *which date is not inconsistent with what we have seen above* from his Yugapuranam. This appears to be the *real import* of the verse of Vriddha-Garga, as the Saptarsis have no motion of their own. Like all other men, Vriddha Garga must have made an attempt *in his own way* to fix the date of the war and the Pandavas ; and, as he saw a *record* in the Puranas that the Saptarsis stood in the Maghas in their times, and that they moved in 100 years a distance of one Nakshatra, he naturally thought that in *his* time, the Saptarsis being *again* in the Maghas, a *complete* cycle of 2,700 years must have passed to his own time. So, deducting his own Saka 174 (for, we know, he lived even after the end of the Sakas) from 2700, he gave the date of Yudhisthira 2526 before Saka. But his calculations being based on false and imaginary premises (facts), *we must reject his date of the war and Pandavas* but only utilize the Arya to find out the exact date of the author himself.

Mr. Ayyer takes 'षड्विंक पंच द्वियुत: as meaning "twenty-six times twenty-five, *i e.*, 650" and takes शककाल as probably being शाक्यकाल or the era of the Nirvana of Buddha. He was led to think so, because he did not know correctly that Vriddha Garga lived *after* the Christian era.

1. They would appear to stand in the Maghas to anybody at any time similarly.

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He supposed with Dr. Kern and Mr. R. C. Dutta that Vriddha Garga lived 60 B. C., or as he himself thinks 163 B C.: but as Vriddha Garga clearly refers to the 'destruction of the Sakas' in his Yugapuranam (as we have already shown above), we must take him to have lived even after the end of the Sakas. So we could not take the word 'शककालः' in the Arya to mean 'शाक्यकालः' as Mr Ayyer thinks; neither, then, have we any necessity, to take षड्द्विकपंच द्वियुतः in any other sense than what is evident, *i. e.*, 2526 years When we, thus, once understand the position of Vriddha Garga and what he was aiming at, the meaning of his Arya becomes evident. The Arya has been interpreted in various ways by various writers ;[1] but as the very *basis* of it, *viz.* (सप्तर्षिचार) is false and imaginary, the date based on it is not correct and could not be accepted as such.

We have thus examined all the astronomical evidence available to fix the date of the Mahabharata war and come to the conclusion that it took place in the twelfth or the thirteenth century B. C. ; a conclusion to which we had already arrived at on other grounds.

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1. For example, by Kalhana in his राजतरंगिणी । , where, by the authority of this Arya, he places the Pandavas 2,526 years before Saka.

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TENNYSON—A MODERN SAGE.

—:o:—

I.

(*By Mr. F. T. Brooks.*)

THE SOLID FACT.

The Source of Tennyson's Inspiration: His innate Power of Self-Transcendence, or Ecstasy, called Yoga or Samadhi in Ancient Sanskrit Lore.

In 188[1], a certain Mr. Benjamin P. Blood[2] wrote to a number of well-known people, requesting them to state, in the interests of Science, any unusual alterations of consciousness which they might have experienced under the influence of drugs, or otherwise.

Among the answers received by him was the following:

"[Experiences with anæsthetics I have never obtained[3],] but a kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being: and this not a confused state, but the clearest of the clearest, the surest of the surest, the weirdest of the weirdest, utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if

1. I have not been able to verify the date, having no books of reference with me at present.

2. Several times mentioned in William James' '*The Varieties of Religious Experience*' as a researcher into abnormal state of consciousness.

3. I am not certain of this word, as I quote this one first clause from memory, having seen it in James' '*Varieties*' and deeming it important. I am writing under great difficulties, having no books. Points of scholarship will be amended (*D.V.*) in subsequent editions. The quotations from the *Memoir* are reliable, having been transcribed into my scrap-book years ago.

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so it were) seeming no extinction, but the only true life.....I am ashamed of my feeble description. Have I not said the state is utterly beyond words ?....."

This was signed:

"ALFRED TENNYSON."

* * * * * *

Let us not run off at a tangent.

Do we realise what this legal document signifies—this mystic ecstasy, testified to over his signature by the most utterly moral citizen of the British Empire—the Poet Laureate and trusted friend of Queen Victoria ?

What did the Churches say ?
What did Science say ?
What does commonsense say ?

The Churches, *if* they had had a spark of commonsense, *would* have said :

" Either this wonder is of the devil, or it is of God. But if Alfred Tennyson goes to the...wrong place, the best of us may as well join him there and help to set it right. No; Alfred Tennyson is one of the most godly men in Christendom, and this experience inspires him. It is therefore of God. Being of God, it makes Alfred Tennyson nearer to God than priest or Bishop or Pope—anointed with an anointment which no earthly ordination or consecration can confer. Therefore let our bishops and priests look to such a man as teacher and exemplar' that they may imbibe a broader faith and help to make Christendon a little more like what Christ must have intended it t be."

But the Churches kept silence, and shuffled on. Why should *they* be disturbed ?

Science, *if* it had had a spark of commonsense, *would* have said :

" Either the writer of that letter is mad, or he is sane. But Alfred Tennyson is surely not a lunatic, or we may as

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well consign the whole world, pioneers foremost, to an impossible Asylum (and perhaps let out the lunatics from Dottyville to manage things instead). No, Tennyson is sane, right enough : the other alternative is preposterous."

But, then, *his* is a Sanity which makes our average sanity something akin to idiocy—a sanity which pierces right into a Realm of Consciousness touched as yet by very few. A Realm where Separateness is not, and Death is not, and Fear is not. Here we have, *in our very midst*, for us to study and understand and take hints from, a typical case of the *ek-stasis*, the self-transcending Ecstasy vouched for by Plotinus and other ancient mystics, including the Christian Paul. This sort of thing is, in the realm of consciousness, the most remarkable scientific fact of the century—of any century. It may have occurred to others, people of no moment, who have kept the matter silent, not wishing to be dubbed impostors on such a score. But here we have it—the highest pinnacle of consciousness attained by modern man—*duly attested at first hand* by one of our foremost citizens, a man of unblemished character and exceptional all-round attainments—Alfred, Lord Tennyson. Let us record this Fact in golden letters on our record. Let us hail Alfred Tennyson as a Pioneer of the Human Race in deeper Realms of Cosmic Consciousness."

But do you know what Science did ?

Science, in the person of her foremost representative of the day, John Tyndall, was (literally) invited to the feast. Tyndall *dined* with Tennyson, and, after dinner, when the others had retired.....(I quote Tyndall's own words) :

" .. ..We continued our conversation. It presently became intensely interesting. With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for lan-

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guage seemed incompetent to touch it. It was an apparent isolation of the spirit from the body. Wishing doubtless to impress upon me the reality of the phenomenon, he exclaimed. "By God Almighty, there is no delusion in the matter. It is no nebulous ecstasy but a state of transcendent wonder associated with absolute clearness of mind".....The condition here referred to appears to be similar to that 'union with God' which was described by Plotinus and Porphyry. From this subject we passed on to the present condition of religion in this country. Tennyson looked with confidence to the development of Christianity: but the religion of our sects was not Christianity....."

Having duly entered all this –and more—*in her Diary*, Science—I mean John Tyndall—put th Diary on a shelf AND CLEAN FORGOT (!)—*forgot it for thirty-five yaers*—did not even remember when he read, with a passing gleam of interest, twenty-eight years later, a poem[1] by Alfred Tennyson describing the self same ecstasy[2]; he only remembered—if that may be called 'remembering'—seven years later still, when Tennyson was dead and gone, and he (Tyndall) being asked by the family to furnish some account of his intercourse with the poet, rummaged in his old diaries and, to his own infinite surprise, stumbled upon the record of that selfsame experience of '*the Ancient (?) Sage' taken down by himself from Tennyson's own lips thirty-five years before!*

"Seven years after I had first read them (the peoms containing *The Ancient Sage*) your father died and you, his son, asked me to contribute a chapter to the book which you contemplate publishing. I knew that I had some small store of references to my interview with your father carefully written in ancient journals. On the receipt of your request I looked up the account of my first visit to Farringford, and there to my profound astonishment I found described that experience of your father's which in the month of the Ancient Sage was made the ground of an important argument .....eight and twenty years afterwards. In no other poem

1 *The Ancient Sage.*

2 The passage will be quoted further on.

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during all these years is to my knowledge this experience once alluded to[1]. *I have completely forgotten it*, but here it was recorded in black and white. If you turn to your father's account of the wonderful state of consciousness superinduced by thinking of his own name and compare it with the argument of the Ancient Sage, you will see that they refer to one and the same phenomenon." (*Italics mine.*—B.)

Such was the best that the Science of the time could say or do[2]. I have suggested (perhaps *ad nauseam*) in my *Making of the Better Man* that we are a lunatic Race of beings. I now put you the question :

"Are we not?"

I leave you the pleasure of reading Tyndall's interesting (but unfortunately unfinished) account in full in Lord Hallam Tennyson's *Memoir*, and pass on to Tennyson's own versified account, placed—deliberately, it would seem, for the edification of the Christian Churches—in the mouth on an 'Ancient Sage.'

"A thousand years before the time of Christ"—
To-day? But what of yesterday? For oft.
On me, when boy, there came what then I called,
Who knew no books and no philosophies,
In my boy.phrase, 'The Passion of the Past.'
* * * *

[*Nine lines describing another phase of child-experience.*]

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1 It *is* clearly alluded to in *In Memoriam* xcv, the same state being there reached by other means. Tyndall, looking more to the form than the substance, may well have failed to notice it

2 Really, if *that* was Tennyson's experience with his great scientific friend Tyndall, we need hardly wonder that he mostly kept that sort of thing to himself, content to straightforwardly answer Mr. Blood's one eccentric enquiry, to put the matter on record in his Poems for an occasional contemplative reader whom it might inspire, and.....to pass on. The last remark in the first quotation from Tyndall's *Diary* (p. 4, above) shows that Tennyson regarded the Churches, in his day, as still more impossible to impress than Science In the truthful and conscientious attitude of mind which Science, even at its narrowest, fosters, there is the germ of greater hopes than in the limitless blind assumptions of dogmatic Theology.

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And more, my son! for more than once when I
Sat all alone, revolving in myself
The word that is the symbol of myself.
The moral limit of the Self was loosed
And past into the Nameless, as a cloud
Melts into Heaven. I touch'd my limbs, the limbs
Were strange not mine—and yet no shade of doubt.
But utter clearness, and thro' loss of self.
The gain of such large life as match'd with ours
Were Sun to spark—unshadowable in words.
Themselves but shadows of a shadow-world.

Let us now make an elementary judicial experiment, Leave out Tyndall's statement—suppose you have not seen it. That was my case four years ago when I began this study. I had not read the *Memoir*, but had found the letter[1] in Prof. William James' *Varieties of Religious Experience*[2], and had of course skimmed the Poems. In my lectures of the time, I used to take out the salient points of the letter, and arrange them side by side with the corresponding words of the poem, as one compares passages of two documents to dertermine identity of authorship, or plagiarism. My object was to prove my pet contention that Tennyson's Poems, in their trancendent parts, are not mere imaginative vagaries, but a precise and well-weighed record of the Poet's own spiritual experience—which, you will acknowledge, gives them a totally different value. Thus:

---

1 Quoted on pp. 1, 2, above.

2 Where it is quoted with a strange and very misleading omission of the words "two or three times," in line 4 of my quotation. This gives the impression of a process of self-hypnotisation by endless repetitions of his name, which was not at all the case.

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Tennyson's *Letter to Mr. Blood* (pp. 1, 2, above)	*'The Ancient Sage.'*
No anæsthetics (refers merely to Mr. Blood's query)	
I have *frequently* had..... quite up *from boyhood*	*Oft* on me, *when boy*.....
	(First puts in another experience of boyhood, for which see also *'Far, far away.'*)
when I was all alone	*when I sat all alone*
repeating my own name to myself, silently	*revolving in myself the word that is the symbol of my Self*
the *individuality* seemed to *dissolve* and *fade away*	the *moral limit of the Self was loosed* .....*as a cloud melts in Heaven*
into Boundless Being	and past *into the Nameless*
(A)?	[I touch'd my limbs, the limbs were strange not mine]
not a vague state, but (1) *the clearest of the clearest* (2) the *surest of the surest* (3) the weirdest of the weirdest	and yet (2) *no shade of doubt* (!) but *utter clearness*
utterly beyond words	*unshadowable in words*, themselves but shadows of a shadow-world
[where death was an almost laughable impossibility]	(B)?
the *loss of personality*	and thro' *loss of self*
seeming no extinction but the *only true life*	the gain of *such large life* as match'd with ours, were Sun to spark.....

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Two questions, (A) and (B), emerge :

(A) concerning body-transcendence, mentioned in the poem, not in the letter.

(B) concerning death-transcendence, mentioned in the letter, not in the poem.

The balance of identity is overwhelming in spite of this double divergence, and we see[1] Tyndall did not hesitate to recognise it. So we need not be squeamish. But some minds will never be satisfied with anything short of thoroughness (and I confess to a sneaking sympathy with them, spite of my happy-go-lucky ways).

What, then, of (A) and (B) ?

Well, turn to King Arthur, summing up the '*Holy Grail*' imbroglio which has smashed up his beloved Theos...—pardon, I meant his Round Table Organisation, more thoroughly than a whole bargeful of Guineveres and Viviens could have done—

"A sign to maim this Order which I made,"

he significantly calls it.

Arthur winds up, speaking of himself—declares that he cannot afford to run after 'Holy Grail' (I was going to say 'Coming Christ')[2] *visions*, being pinned to his work, con-

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1 Page 5-6, above.

2 There is a close parallel between Tennyson's legendary episode, and the unsettling, by portentous psychic visions, of a movement of untold potential usefulness such as the Theosophical Society. I am trying my best to put people on their guard while there is yet time, in a book entitled "*The Theosophical Society and its Esoteric Bogeydom*"—a book which many Theosophists and all open-minded sympathisers of the movement will, I hope, read with interest.

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tent to do his earthly task by earthly means, But, *while* it is being contentedly done,—

> Let visions of the night or of the day
> Come, as they will; and many a time they come,
> Until this earth he walks on seems not earth,
> This light that strikes his eyeball is not light,
> This air that smites his forehead is not air
> But vision—yea, *his very hand and foot*—(A)
> *In moments when he feels he cannot die*, (B)
> And knows himself no vision to himself
> Nor the high God a vision, nor that One
> Who rose again; ye have seen *what ye have seen.*"[1]

So spake the King. I (Percivale, partaker of the Vision of the Holy Grail—please note) *knew not all he meant.* (Italics and parentheses mine.—B.)

Here we have (A) of *The Ancient Sage* and (B) of Tennyson's letter both in a breath, *in King Arthur's mouth!* 'Vision' (see footnote) clearly synonym of strange,' not mine,' of the *Ancient Sage.* The other point needs no elucidation: the words are clear.

(*N. B.*—We shall revert more fully to the *Holy Grail* and its significance in a subsequent chapter.)

---

1 It is clear that Tennyson (since the passages underlined show that it is *he* that speaks to visionaries thro' King-Arthur's mouth) divides the totality of existence into: Object (*ob-jectum* Sk. **प्रधान** *pra-dhâna* or **क्षेत्रम्** *kshetram*, 'field'), or '*vision*;' and Subject (Sk. **पुरुष** *purusha*; 'occupier, pervader' or **क्षेत्रज्ञ** *kshetra-jna*, 'the surveyor of the field') or '*no vision.*' In the former category he includes Earth, Light, Air—enough to imply the whole series—mentioning explicitly *his own body* and by implication all other bodies, gross or subtle. In the latter, he—boldly, you will admit—includes Self, God, Christ. These are to him subjective Reality, not objective 'vision.' I hope my Vedântic reader enjoys this. In my other book (*Theosophy and its Esoteric Bozeydom*) I have used the term 'Bogey' in the same broad sense as Tennyson's 'vision.'

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We have thus shewn up a clear link of identity between Tennyson in his personal capacity, the Ancient Sage, and King Arthur.

* * * * *

Next, the expressions :

"Utterly beyond words"

and, more explicitly,

".....unshadowable in words,"

Themselves but shadows of a shadow-world,"

telegraph across for explanation to *In Memoriam* XVC where again we have Tennyson more or less unmasked, describing his own cosmic experience[1] in what is partly[2] an autobiographical poem:

So word by word, and line by line,
The dead man touch'd me from the past,
And all at once it seemed at last
The living soul was flash'd on mine.
And mine in this was wound, and whirl'd
About empyreal heights of thought
And came on That which is, and caught
The deep pulsations of the world.
Æonian music measuring out
The steps of Time—the shocks of Chance—
The blows of Death. At length my trance
Was cancell'd, stricken thro' with doubt.

---

1 Which, as the letter says, 'generally' but *by no means always* was brought about through concentration on his own name ('the word that is the symbol of my self.')

2 Nothing more, as Tennyson's own statement shows, further on (page 16),

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Vague words ! but ah, how hard to frame
In matter-moulded forms of speech,
Or ev'n for intellect to reach
Thro' memory that which I became.

(Italics mine,—B.)[1]

And here we wonderingly discover—or rather I, for one, discover—that we are reading in the best XIXth Century verse what has been lying recorded for millennia

---

1 The 'doubt' in the 3rd stanza quoted means evidently not 'philosophic' doubt—the next stanza rebuts that) but the startled questions of the reawakening brain-mind—the चित्तवृत्ति *chitta- vrtti* or flow of surface-thought which had been निरुद्ध *niruddha*, interrupted in the trance: "What! Where? What is the matter? How can this be?....."

You may also take it, not as doubt concerning the state of consciousness attained (the next stanza and his emphatic declaration—pp. 4 and 8, bottom –absolutely rebut this), but as doubt concerning the psychic, or spiritualistic aspect of the phenomenon—the actual presence of, and communion with, the disembodied soul of Arthur Hallam. *In Memoriam* CXXII, 1—4, justifies this interpretation. So does Wisdom

The coming of Dawn after a right of ecstasy, in the last three stanzas of this section (*In Mem.* XCV), is itself another ecstasy. I cannot resist quoting it:

And suck'd from out the distant gloom
A breeze began to tremble o'er
The large leaves of the sycamore,
And fluctuate all the still perfume.
And gathering freshlier overhead,
Rock'd the full-foliaged elms, and swung
The heavy-folded rose, and flung
The lilies to and fro, and said
'The dawn, the dawn' and died away;
And East and West, without a breath,
Mixt their dim lights, like life and death,
To broaden into boundless Day.

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in hoary Ancient Sanskrit lore. *Even the metre is the same!*

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह।
आनन्दम् ब्रह्मणो विद्वान् न बिभेति कुतश्चन ॥
.....न बिभेति कदाचन ॥

yatah vâchah nirartante—Whence words turn back
a-prâpya—not having reached, having failed to compass
manasâ saha—together with intellect, mind,—
ânandam brahmanah—the Joy of Brahman, God, Wholeness
vidvân—knowing experiencing,
na bibhati kutashchana—one has no fear from anywhere, (or, in the second passage)
na bibheti kadâchana—one has no fear at any time.

As for the metre, see for yourself. When *read*, it makes:

yatô vâchô nivartantê
aprâpya, manasâ saha
ânandam brahmanô vidvân
na bibhêti kutashchana
or
na bibhêti kadâchana

(Taittiriya Upanishad ii, 4, 9[1].)

Put Tennyson's '*In Memoriam*' stanza, (the one italicized for choice) by the side of this, and you will see that the funny question, touched upon in the *Memoir*, of where the metre of '*In Memoriam*' originally came from (did they want to have Tennyson held up for making off with it?) is answered in an unexpected way:

"Tennyson's '*In Memoriam*,' like Vâlmiki's *Râmâyana*[2], somehow fell into *shloka* (also called *anushtubh*) metre. English custom added a touch of rhyme—nothing more."

* * * * *

1 See *The Making of the Better Man*, p. 243.

2 A further curious analogy crops up in the next passage. As for the legend of the metre, it is well-known. Vâlmiki is unsettled as to what metre he should use, when he sees a deed of cruelty and spontaneously curses the author. This benignant curse spontaneously falls into a certain rhythm, which he adopts. It is called *anushtubh*, or *shloka*, occurs in many passages of the Veda and Upanishads, and forms the bulk of the *Râmâyana* and *Mahâbhârata*, including the *Gitâ*.

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I was once (before reading the *Memoir*) somewhat perturbed by the question :

"If Tennyson had attained, and could regain at will, a state of Consciousness in which, to use his own certified words, 'death was an almost[1] laughable impossibility,' why on Earth did *he* make such a fuss over the death of Arthur Hallam ?—He should, it seems, have taken it much more coolly."

All I could answer at the time was : "In that case we would have had to do without '*In Memoriam*,' and would have been the poorer in consequence"—which wasn't half bad for a first shot.

Subsequently I learnt to parry the question—the questioner being usually a Hindu—by retorting :

"If Ráma was, as *you* believe, initiated by Vasishtha in his youth, into the *Wholeness* of his inner Divine Self, why on Earth did he make such a fuss over the loss of Sita ?—He should, it seems, have taken it much more coolly."

That we *would* have been the poorer without the *Rámayana* is patent to every sane Hindu and to some right-thinking Westerners besides.

The suggestion is obvious : Ráma sacrificed his inner Knowledge to the Part he had to play for our sakes. Why should not Tennyson sacrifice *his* Knowledge to the Poem he had to write for our sakes? (The whole of *In Memoriam* is, as it were, a deliberate plunge into the seething, icy waters of human ignorance-sprung sorrow, emerging on the

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1 Tennyson's 'almost laughable' is again strictly parallelled in the *prahasaniva* of *Gita*, ii, 10 (see my *Mind-Aspect of Salvation*, p. 8.) Tennyson *cannot laugh outright* because death (in some form or other) is such an abominably demoralizing reality to those who have not shared his ecstasy; just as Krishna *cannot smile outright* because Arjuna's despair is so real *to Arjuna*.

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shore of Hope, but deliberately interspersed, here and there, with gleams of something more than hope.)

This was interesting, no doubt, but still hypothetical, and some people—people with literary degrees who wrote text-books and 'really knew all about it'—shrugged their shoulders when I ventured to suggest it.

When the *Memoir* at last came into my hands, what was my relief to find this note on *In Memoriam*, written by Tennyson himself (italics mine)———

"It must be remembered.....that this is a poem, not an actual biography. It is founded on our friendship, on the engagement of Arthur Hallam to my sister, on his sudden death at Vienna, just before the time fixed for their marriage, and on his burial at Clevedon Church ....It was meant to be a kind of *Divina Commedia*, ending with happiness. The sections were written at many different places, and as the phases of our intercourse came to my memory and suggested them. I did not write them with any view of weaving them into a whole, or for publication, until I found that I had written so many. *The different moods of sorrow as in a drama* are *daramatically given*, and my conviction that fear, doubts and suffering will find answer and relief only through Faith in a God of Love, *'I' is not always the author speaking of himself*, but *the voice of the human race* speaking thro' him."

(*Memoir*, Vol. I, p. 304.)

I think, for an open-minded reader, this fairly settles it.

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MY VISIT TO THE GURUKULA.

(By Bhikku Anagrika Bramchari Dharmpala.)

The land of the Aryas watered by the Ganges and Jumna is the land of spirituality. It is the Madhyadesa, the land central, where at all times, and in all ages Rishis, Munis, Bodhisatvas, Arhats, Pratyeka Buddhas and Samyak Sam Buddhas are born. In the Abudahotpada Kala are born Rishis and Pratyeka Buddhas, and in the Buddhotpada the Buddhas and their holy Brahmachari disciples wearing yellow robes scatter seeds of blessing and good will.

The holy Veda knowledge disappears with the growth of the spirit of lust in the minds of Brahmans. The Buddhas teach the (teirjja) three-fold superhuman knowledge of dibbosota, dibbacakku and the pubbenivasanussati nana. The ancient Rishis taught the holy wisdom whereby the Brahmacharis obtained the knowledge of the divine eye, the divine ear and the power of recalling into mind the previous births. With the disappearance of psychic knowledge due to the birth of lust and covetousness, the Brahmans, it is said in the Buddhist texts, distorted the spiritual meaning of the three *Vedas* and introduced the purisa medha, asvamedha, gomedha and other inhuman sacrifices, for selfish gain. This was in the time of King Ikshvaku. The simple life that the ancient Rishis led was forgotten and the Brahman agnihotris thought only of their own physical desires, and the way was found for the satisfaction of carnal lusts by the introduction of manifold ritualistic ceremonies for daily observance. The holy temple built in the sanctuary of the heart was polluted by the inroads of sensuality. Covetousness, hatred, anger, self-adulation, the spirit of revenge, stubbornness, malice, envy, pride, conceit, egoism born of ignorance, increased. The holy Brahmacariya life was forgotten and views foreign to the true Aryan spirit

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became acceptable. Sensual gods as objects of worship, were introduced by the priests and the laity were given unlimited freedom to satisfy their lusts in manifold ways. The purifying waters of the Brahmachariya life were no more required to wash off the impurities that arise in human heart. Instead, the flowing waters of physical rivers began to be used to wash off the sins of the adhyátmika citta. Rituals, disgusting ascetic habits and egoistic tendencies increased. The outer embellishments to adorn the human frame naturally increased with the growth of physical desires. The Brahman forgot Brahmá and ran after sensual gods and goddesses. Brahmá according to Buddhist texts had four attributes, *viz.*, maitri, karuna, mudita and upekstra, which is compared unto the love that a mother has for her yet unborn child in the womb, the compassion that she shows to the babe helpless to do anything but to croak and kick; the affection that she shows to the grown up lad, and the peaceful satisfaction she has in seeing him settled in life. The BUDDHA held up these four divine attributes as ideals of human consummation. The sensuous gods with their wives and children could not be the ideal for the Brahmacaris. With the decline of the *parisuddham Brahmacariyam*, the power of the sensuous gods increased, and the Brahman priests found their consummation in running after the agni hotri sacrifices. They were intoxicated with the (ahuti gandha) sweet smelling fragrance of animal sacrifices.

What the ancient Rishis taught had been forgotten. When the Indian Aryan race had reached a crisis in their national evolution, a compassionate Teacher and Guide was required, and the Lord of Compassion came to revive the Sanatana Dhamma.

Nahi verena veráni sammantidha kudacanam.
Averenaca sammanti *esadhammo sanantano.*

Anger does not cease by anger.

Anger ceases by love : this is the sanatana dhamma—thus taught the Blessed One.

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Two thousand five hundred years ago the "Buddho Bhagava," Sakya Muni with his band of one thousand, two hundred and fifty yellow-robed Brahmacaris went all over the Gangetic Valley, proclaiming the ideal life of perfect holiness and exhorting men to practise compassion, generosity, chastity, truthfulness and temperance. He forbade destruction of life, even for sacrifice, stealing, adultery, lying and taking intoxicants. He taught the *manushya dharma* to laymen and women, and the uttari manushya dharma to the Brahmacharis. The religion was taught in two categories, first the *vyavatrarika* to house-holders, second the *paramartha* to Brahmacaris. To-day we need the latter; we need the revival of the perfect Brahmacariya life.

Buddha's Religion flourished for nearly 1500 years in the middle country of India. Bengal, Bihar, Kosala, Kashmir and Punjab were Buddhistic. The copper-plate inscriptions discovered at Sravasti in Oudh, at Kusinara and Samath show that Buddhism was yet a living religion in the 12th century. The Buddhist Brahmacharis of ancient India went forth to China, Japan, Korea, Tibet and Java to preach the Brahmacaridharma and aryanised the non-Aryan races and brought all Asia under the sway of one civilization.

With the destruction of the pure Brahmacariya ideal India fell.

The only way to rouse the Aryan consciousness is by holding up the Brahmachari ideal.

I rejoice that Mahatma Munshi Ram has achieved a triumph in the consummation of a cherished desire that I have held since 1897. The Gurukula Ashrama is the living embodiment of the ancient Aryan ideal. The Arya dharma, the Arya Marga, the Arya pudgala forgotten for nearly nine centuries is again visible through the self-sacrificing labours of the Arya Samajists of the Punjab,

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It had been my desire to visit the Gurukula since 1910, but the opportunity came in the August of this year. I shall never forget the thrilling experience I had when going down the Ganges in a raft on my way to the Gurukula. It was on the 16th of August that I left Benares for Hardwar. From Benares to Lakshar and thence by the loop line to Hardwar I travelled in the train. At 4 a. m. on the 17th, I alighted at Hardwar, and spent two hours in the Waiting Room "reserved for Indians." On some Indian Railway lines in Bengal, the United Provinces &c., distinction is made between Indians and Europeans. This distinction I found, in its most objectionable form, when travelling in the Southern States in North America. The Republican Whites treat the Black Americans as slaves, and the latter have to travel in the "Jim crow cars." At Railway Stations no negro is allowed to enter the Waiting Rooms reserved for the Whites.

At Hardwar I lay down to rest and I heard a voice in my vision, telling me "Be strong like the Buddha and disseminate the Gurukula-idea."

I spent six happy days at the Gurukula Ashram. I received every kindness and hospitality at the loving hands of Mahashae Nanda Lal, Assistant Governor. I had not the pleasure of meeting the illustrious personage the Mahatma Munshi Ram. Whatever I witnessed in the Ashram was elevating. The vitalising water of the Ganges flowing in a torrential stream on the south and the range of the Sivalik hills on the north are refreshing sights for the mind that seeks freedom based on enlightenment. The locality of the Gurukula is charming; the atmosphere is saturated with ideal associations taking the mind back to the spiritual period when India was supreme in arts of peace and enlightenment. The body of young Vidyarthis was an especial attraction to me. They were active, healthy and cheerful. What I believe is needed to make the Gurukula an ideal centre

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of education, is technological instruction. The Brahmachari should be an all round man. As an educator he should know something of carpentery, weaving, painting, housebuilding, sanitation, agriculture, paper making and arboriculture, so that when he goes as a missionary to teach the people, he should not only preach this but also show them the ways of gaining independent livelihood. The early Buddhist missionaries who went forth to distant lands were both secular and spiritual teachers. They carried with them wherever they went the civilization of the Aryan India. Hence we are able to see *to-day* in Japan, the India of the sixth and seventh centuries. Gurukulas by the thousand is India's need to-day.

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LIFE OF SWAMI DAYANAND.

(By Prof. Tara Chand, M. A.)

CHAPTER VII.

The Man, His Mission and His Method.

SECTION II.

DAYANAND'S MESSAGE.

Before we hear what Dayanand teaches, let us enquire if indeed he was a world—teacher. Dayanand was a great man and a great man is ever misunderstood. In fact the misunderstanding varies directly with the greatness of the man. He is viewed through the coloured glasses of different individuals. His admirers often project their own feelings in him and see in him not the real man, but what they wish him to be. The result is that different men interpret him differently and much confusion follows.

What is true of every great man, is true of Dayanand. Though Dayanand lived very recently and put his teachings in a definite form, yet different men have interpreted him differently. To some he is the advocate of the education of women, to others he is the revivalist of the institution of Brahmacharya. In the eyes of some he is a social reformer, in the eyes of others he is a patriot of the highest order. Some love to think of him as 'the Hindu of the Hindus,' the great lover and Saviour of the Hindu race, others see in the Rishi the Saviour of Mankind. To these last Dayanand is the 'prophet of peace,' the teacher of humanity. Dayanand was undoubtedly all this. Vain is the fight between those who think of him as a Hindu patriot and those who take him for a cosmopolitan. He was a Sanyasin, the lover of all men irrespective of caste or creed, race or religion. Yet he had a due consideration for India's welfare. Dayanand's was no doubt a 'mission Universal,' yet he had a message for Arya Varta too. Let us try to approach Dayanand through his writings and ask

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him what is his mission In the Preface to his Satyarath Prakash in words unmistakable and in terms unambiguous he tells us :—

"Though we were born in Arya Varta and still live in it, yet just as we do not defend the evil doctrines and practices of religions prevailing in this country, on the other hand expose them properly, in like manner we deal with alien religions. We treat foreigners in the same way as our own countrymen as far as elevation of human race is concerned. It behoves all men to act likewise."

To lay yet more stress on this point he says: "The only way of bettering the state of *mankind* is to preach the truth." Towards the conclusion of this preface he states: ".....we endeavour for the betterment of the *Human Race*." In the Introduction to the 11th Chapter of the same book Dayanand earnestly prays unto the High and Holy to inspire the souls of all men to strive to have one great religion on the Earth. The Introduction to the 12th Chapter contains the following significant words: ".....To conduct debates oral or written in a friendly manner in order to uphold truth and destroy falsehood, is the bounden duty of all men. Else *man* will not be able to progress." In introducing his criticism on the Bible, the Rishi speaks in the following strain :—"..... By this writing, it is intended, that *all men* should easily see, discuss, write.....It is proper for *every human being*, after perusing the books of different religions, to give or publish their opinion for or against them." In the foreword to the 14th chapter occur the following pregnant words: "The object aimed at by this criticism is to contribute to the elevation of the *human race* and to enable *all men* to sift truth. At the end of the 14th chapter Dayanand introduces a list of his beliefs with the following beautiful and pleasing passage :—

"I believe in a religion based on universal and all—embracing principles which have always been accepted as

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true by mankind, and will continue to command the allegiance of mankind in the ages to come. Hence it is that the religion in question is called the *primeval eternal religion*, which means that it is above the hostilities of all human creeds whatsoever. Whatever is believed in by those who are steeped in ignorance or have been led astray by the sectaries is not worthy of being accepted by the wise. That faith alone is really true and worthy of acceptance which is followed by the *Aptas*, *i.e.*, those who are truthful in word, deed and thought, promote public good and are impartial and learned ; but all that is discarded by such men must be considered as unworthy of belief and false.

"My conception of God and all other objects in the universe is founded on the teachings of the *Vedas* and other true Shastras, and is in conformity with the beliefs of all the sages, from *Brahma* down to *Jaimini*..... My sole aim is to believe in truth and help others to believe in it, to reject falsehood and help others to do the same. Had I been biased, I would have championed any one of the religions prevailing in India. But I have not done so. On the contrary, I do not approve of what is objectionable and false in the institutions of this or any other country, nor do I reject what is good and in harmony with the dictates of true religion, nor have I any desire to do so, since a contrary conduct is wholly unworthy of man."

Besides even a casual student of the "Light of Truth," will be struck to see Swamiji every now and then using the expression '*Manushya Matra* and *Manushya Jati*. Undoubtedly he, whose life-long preaching was '*Mitrasya Guang Chak shusha Sarvani Bhutani Samikshe* (with the eye of a friend look upon every sentient creature)," could not but work for the benefit of the whole human race. How is it possible that the sincere revivalist who believed that the Vedas were revealed by God in the beginning of the creation for the benefit of man-

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kind—equally for the Brahmin and the Kahatrya, the Vaishya and the Shudra, for the woman and even for the most degraded—yes, how is it possible that this Revivalist should have gone against the commandments of the Word of God and worked for the cause of one single nation only. No Dayanand could not do that. True to his mission he tells us, " To do good to the world is the prime object of the Arya Samaj" (47) The Paropkarni Sabha is required to appoint Updeshak Mandalies (bands of preachers) to carry the torch of Vedic light from country to country and island to island to enable mankind to distinguish between truth and falsehood. (48) Amongst the rules of the Gau Rakshani Sabha (society for the protection of cows) we come across the following :—(5) Since this work is for the benefit of all, this society is justified in expecting help from any one and every one (in the world). (6) All those societies which hold it dear to do self-sacrificing deeds in every land and every island, are considered to be the helpmates of this Sabha."

In his letter of the 26th July 1887 addressed to Col. Olcott, Dayanand expressing his joy at the connection with the Americans thanks the Lord and states that he desires that Idolatry and other superstitions should die out of *the whole world* and that the one true Vedic religion should prevail everywhere. Exactly after two years Dayanand put forth a public declaration in which he mentioned his connection with the Madame and the Colonel in very hopeful terms. Towards the end of this declaration, the Rishi earnestly and fervently prays unto the great Lord so to arrange matters, that it may be possible for the learned men of the whole world to join the Vedic Church. Such was Dayanand's most pious wish. In the face of all these facts none can assert that Dayanand was for India alone, that his was a cry for Swaraj, or that

(47) 6th Principle of the Arya Samaj.

(48) Section 2 Rule I of the Paropkarni Sabha.

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he was revolutionary in his teachings. Let those who still cling to that superstition read what a biographer of his states: "He never sat at the feet of a Mazzini or a Garibaldi but drew his inspiration from Kapila and Kanada. There are some who believe that Dayanand was a revolutionary.

But let it be remembered that it was a Sanyasi, a hermit, an ascetic, a Yoge, Swami Virjanand, who fired him with enthusiasm to hoist the flag of "Om" once more in the land of the Vedas."

But if Dayanand wanted to establish God's kingdom on earth, he believed that in the achievement of his aim India would play a part peculiar to herself. He may not have necessarily believed in "India being the promised land and Indians a chosen race," He need not have been partial to any nation or any land. Yes, he need not have had any attachment for this land or that land. With all that he could not forget India's past history, her sacrifices in the great and glorious cause of the Vedic faith, her present state being of all countries the nearest to the pure Vedic faith, and above all her great potentialities. It was this feeling based on historical knowledge that made Dayanand give, in his programme, an important place to India. Writing to Madame Blavatsky, he says, "We from the time of the creation and Vedic revelation have been always holding to the same thing; what if owing to our folly and lack of good Upadeshaks for some time, most of the Aryans have in some points acted against the Vedic religion: yet in greater number of their practices they act according to the Vedic dictates; hence they that desire their own good and that of others should join the Arya Samaj." (49) In spite of the present degraded condition of the country, he believed that our fall, though wonderful in itself, had not resulted proportionately in such a great corruption, as prevailed in other religions of a recent date. This he clearly ex-

(49) Swamiji's Life by Ram Blas Sharda, P. 226.

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pressed to a European gentleman. Yes, there is no great wonder in that. India is undoubtedly the centre of the hopes of humanity. Her name has inspired the nations of the past, it inspires the nations of the present and will ever inspire the nations to come. India having so much influence—she could not but be given a prominent place by him who wanted to bring comfort to mankind. Verily before the ideal of the brotherhood of nations could be realised, Indian unity should be brought about. This consideration throws a flood of light on all those passages in which Dayanand laments over the fall of the Aryans. This consideration explains Dayanand's sincere efforts at the reformation of India. It was this thought that made Dayanand call together the different great men of India at the time of the Kaisari Darbar to exhort them to put their heads together to insure the improvement of India's state. Under the influence of this thought Dayanand lays down in the principles of the Arya Samaj framed at Bombay : "Two kinds of purity should be attempted, in this Samaj for the love of the motherland." The letter addressed to the Secretary, Arya Samaj, Dinapore. in which Dayanand desires that serious attention be paid to the upliftment of India, was also written with this idea (50) In that very letter says the Rishi : "From this country have knowledge and happiness spread over the whole world." Verily once more will the Vedic religion and the consequent happiness, spread over the whole world from this country. Therefore let this country be raised to the spiritual leadership of the world.

Such was, in brief, Dayanand's view of his mission. It was the improvement of the whole human race that he desired. Arya Varta was to play an important part in this work. What did he place before us then ? Before Dayanand came on the stage of the world's history, there was a great struggle all round. Amongst other points of con-

(50) See pp. 369-370 the Life of Swamiji by Pt. Lekhram.

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flict was that between faith and philosophy, between reason and religion, science and spirituality. Since the battle of Mahabharta selfish men had been trying their best to divorce religion from reason. Their one aim was to keep ordinary men in ignorance. Such had been their influence that many a man had, like Bacon, framed the motto: "Give things of faith to faith and of philosophy to philosophy." Prophets rose, sages came, seers preached, but none ever tried to reconcile spirit and matter. One based his religion on love, another on faith, a third on illusion and many on devotion. In spite of their efforts the material science progressed and determinately attacked religion. Religion that had bidden good-bye to reason knew not how to hold its own. It was yielding at every place and then came Dayanand to tell us that Religion and Science are no enemies. Verily science is but a handmaid of religion. It was but natural that Dayanand should have preached that doctrine—the very central point of his whole system. He was a profound scholar of the Vedic lore and as such he could not but hold this principle, since the writers of that literature announced it at the top of their voice that reason and religion were friends. Said the Rishi Kanad : "No Mantra of Veda is against reason." (51) Manu declared, "whatever is settled by logic is the religion of Veda." The writer of the Nirkuta calls Logic a Rishi. (52)

Having reconciled religion and reason, the Rishi reviewed the world round. Philosopher—like he sat and tried to solve the mystery of existence. Various were the explanations given by various sects. On one side were the materialists who denied the existence of God. On the other side stood the Neo-Vedantists who called the world an illusion. "All is matter" said the materialists. "Force is found wherever there is matter." "All is spirit," said the

(51) See Vaisheshak VI. I

(52) See Nirkuta YIII. 12.

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Neo-Vedantists, "matter that you see is a mere illusion." "Between these two extremes stood many other sects warring with one another. The God of one was the resident of the fourth sky. That of another lived on the seventh. A third found its God always fighting with another God of evil. Some looked for their God in Kailash Parbat and others in Gau Loka. Dayanand saw this conflict and saw it to grieve. He felt man had been dragged down from his dignity. Surveying all round him, he tried to give to the world the sublime conception of one Supreme Being preached in the Veda.

The atheist said : "There never was an author of this world, nor is, nor ever shall be. The world is what it is, from eternity, it was never made, nor shall it ever come to be destroyed." To this the Swami replied :—

"There can be no motion or any thing which motion produces in the absence of a mover (an intelligent efficient cause). The earth and similar other objects that we see, fashioned and constructed on a wise and skilful plan—these can never be eternal. That which is the result of *combination*, has no existence prior to the taking place of the combination (which gave it its present form) and it ceases to exist when disintegration ensues. If you refuse to believe this, you may break or melt or burn the hardest stone you can get hold of, a diamond, a piece of steel, &c., and ascertain for yourself whether or not all these are made up of separate particles. If the things and objects (we recognise and percieve) are made up of separate particles, a time must come when the particles will seperate again (53).

The argument of those who believed in spontaneous production of the world Dayanand rebutted in the following words :—

"If the world were a spontaneous creation (*i. e.* if it possessed the power to create itself), it would never be

(53) The Satyarath Prakasha pp. 229—30 (Translation by Chhajusinghjee)

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estroyed. If the power to destroy itself were *inherent* in it, it could not create itself. If the power to create itself and the power to destroy itself *both* were inherent in it there would still be no assured system or order in the success of creation and destruction. If, on the other hand, you ascribe creation and destruction to an efficient cause, you will have to admit that the *efficient cause* is something distinct from the principles and substances which undergo birth and detruction. Verily, in the event of creation and dissolution being spontaneous (the result of self-exertion on the part of atoms), they would not take place at stated and fixed periods. If we are to believe that creation is a spontaneous action, why is it that we do not see another earth, sun, moon, &c., spring into existence in the vicinity of our planet? The fact is, that whatever things spring up from combination of other things—trees, grass, insects, worms, &c., spring into being as the result of the combination of God-made things. Just as 'haldi' (turmeric), 'choona' (lime) and decoction of sour lemon do not of themselves move from their places and combine, but, on the contrary, combine through the agency of some one, and, as further, they can form 'roli' only when mixed together in proper proportions, and not otherwise; even so the primary atoms of matter cannot, of themselves, fashion themselves into anything, much less into anything useful or serviceable, unless the Supreme Being combine them with his wisdom and skill. Hence it follows that the world is not inherently self-creating but the production of Divine skill and wisdom" (54)

To make his position still more clear, the Swami says: "Dead and inert substances cannot combine together of their own accord and according to some design, unless the conscious Being—God—fashions and shapes them. If they

(54) The Satyarath Prakash (Hindi 9th edition) P. 229. M. Chhajusingh's translation.

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could combine together by virtue of inherent properties why does not another set of the sun, the moon, the earth and other planets spring into existence by itself?" (55)

Answering the question as to why cause should not have a cause, if there can be no effect without cause the Rishi says: "Oh, ye simple brethren! why do you not use your common sense a little? Mark there are only two things in this world, cause and effect. Whatsoever is cause (absolute) can never be effect; and whatsoever is effect can never be cause at the same time.....He who wants to know the cause of a cause, the effect of an effect, is blind though he sees, is deaf though he hears, and is ignorant though well-read. Can there ever be the eye of an eye, the lamp of a lamp and the sun of a sun?" (56)

Settling with the materialist and the atheist Dayanand turns to the Neo-Vedantists. Theirs is the theory that in one form or another is believed in by the greater part of the world. Started by the great Shankar Acharya, developed by many men of vast learning and penetrating intellect, beautifully sung by the Sufis, supported by some of the savants of Europe, and upheld by some of the great scientists, it appeals very strongly to the heart of an ordinary mortal. Many a man finds in it his solace. To Dayanand, the student of ancient writers, this theory did not appeal. The Vedantist asserts: "All is God. Par Brahma was one. Maya projected itself in Par Brahma and He became diversified. Soul considers itself Jiva and believes in its existence to be real, simply on account of illusion." This theory when carried to its logical conclusions either launches us in the absurd position of believing that while one part of God is impure, sinful, miserable and full of pain, the other part is pure, sinless, happy and full

(55) Do. P. 425 Dr. Bhardwaja's translation.

(56) See the Satyaratha Prakasha P. 232 (Hindi 9th. edition) Translation by Dr. Bhardwaja.

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of joy; or it leads to the belief that there is no punishment for sins, that after death there remains nothing of the soul, that the most sinful man and the purest man have but the same lot. Thus it destroys the moral sense of man, makes the foundation of society weak, and pulls down the whole superstructure. To many a man, it serves as a stimulus for committing sin. The lives of most of the Sadhus bear testimony to this

Dayanand himself once believed in Vedant. But the study of the ancient books revealed to him the weak points of the theory. He often came in contact with the Adwait-wadins and held warm discussions with them. He has successfully refuted all the arguments advanced by the Vedantists. "The world is unreal like a piece of rope mistaken for a snake", says the Vedantist. "You have fallen into this error by believing a piece of rope to be real and a snake to be unreal. Is not snake also real?" (57) "Brahma becomes ignorant of Brahma, he forgets his own nature," says the Vedantist. On being asked the cause of this he states: "Avidya or nescience is the cause." Then Dayanand corners him and forces him to state: "It (Avidya) is indescribable, in other words, it cannot be said of it that it..... ..is real or apparent." On this he retorts: "This is quite absurd, for on one hand you say that it is Avidya and on the other you hold that it... ..cannot be said to be real or unreal.' (58) "There is space in a pot, there is space in a temple, there is space under the sky. Though there appears to be plurality of spaces, there is in reality only one space. Just in the same manner", says the Vedantist, "Brahma appears to be diverse to us owing to Maya and Avidya. "This assertion also," replies the Rishi, "does not hold good." Just as you believe the pot.

(57) See the Satyarath Prakash Chap. XI, P. 305, (Hindi 9th edition).

(58) Ibid, P. 306.

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the temple and the sky in the example cited by you to be distinct from ether, in like manner why do you not believe the material world and soul to be distinct from the Supreme Spirit and the latter distinct from the former"? (59) The common argument of the sun and hist reflection in a thousand pots is met as follows :

"The sun, the water and vessels have definite forms. The sun being different from water, its reflection is possible. The Great God being formless pervades the whole universe. The one is the pervader and the other is the thing pervaded.....Reflection is impossible without form.....If the Great Being is not distinct from the human soul, the human soul ought to be omniscient and omnipotent but it is not so..... Then there will be no need for the soul to strive and to obtain Mukti because it is ultimately to join Brahma of which it has been supposed to be a part....." (60)

Dayanand then corrects the conception of God of other sects and creeds. He reconciles the two attributes of *Nyaya* (justice) and *Daya* (mercy) apparently opposed to each other. Justice is the external phase of mercy which is the internal. (61) The word "Sarva Shaktimana (all-powerful)", which has proved to be the stumbling block of many, is explained next. To the objector's question whether God is All-powerful, the Swami answers:—"Yes, He is ; but what you understand by All-powerful is not right. It really means that God does not require the least assistance from any person in all His works such as Creation, Sustenance and Dissolution of the Universe, and administration of Divine Justice. In other words, He does all His works with His own infinite power." On the objector's

(59) Sattyarth Prakash, P. 307.

(60) Ibid, Pp. 307-308.

(61) The same Chap. VII, P. 188.

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stating that he believes that God can do what he likes and that there is none above Him, the Swami says: "What does He like? If you say that He likes, and can do all things, we ask 'Can God kill Himself' or 'Can He make other gods like Himself, become ignorant, commit sins such as theft, adultery and the like? or can He be unhappy? Your answer can only be in the negative as these things are opposed to the nature and attributes of God. Hence your contention that God can do *all things*, does not hold good. Our meaning only, therefore, of the word All-powerful is true, (62).

Having defined the limits of Omnipotence Dayanand raises the question if God can produce an effect without cause. He answers "No; because that which does not exist (in any form) cannot be called into existence. It is absolutely impossible. (63) Nothing can ever become something, nor can something ever become nothing. These two principles have been rightly ascertained by the true seers of nature'..... It is clear therefore that he who believes this world to have been created without a cause really knows nothing." (64) What then is the cause of the world? From where has it come? "God" writes the Swami, "is the *efficient* cause of this Universe, but the *material* cause is *prakriti*—the primordial elementary matter." (65) Has not *prakriti* emanated from God, even as the spider's web comes out of its own body? To this the Swami says: "If, as you say, God were the *material cause* of the Universe, He would become transformable, conditioned and changeable. Besides the nature, attributes and characteristics of a *material cause* are

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(62) Sattyarth Prakash P. 189 Cf. "The Penetralia" by A. J. Davis, P. 114.

(63) Dr. Bhardwaj's English Satyaratha Prakash p. 286.

(64) " " " " " p. 297.

(65) " " " " , p. 277.

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always transmitted to its effect. Says the Vaisheshika Darshna : ' The effect only reveals whatever pre-existed in the (material) cause.' How could then Brahma and the material world be related as (material) cause and effect? They are so dissimilar in their natures, attributes and characteristics. Why ! Brahma is the personification of true existence, consciousness and bliss, the material universe is ephemeral, inanimate and devoid of bliss. Brahma is Uncreated, Invisible, while the material world is created, divisible and visible. Had the material objects, such as solids, been evolved out of Brahma, He would possess the same attributes as the material objects. Just as solids and other material things are dead and inert, so would Brahma be, or the material objects possess consciousness just as Brahma does. Moreover, the illustration of a spider and its web does not prove your contention. Instead, it disproves it, because the material body of the spider is the *material cause* of the filaments, whilst the soul within is the *efficient cause.* In the same way, the All-pervading God has evolved this gross Universe out of the subtle, visible *Prakriti* that resided in him. He pervades the Universe, witnesses all and is perfect Bliss." (66).

Whence has, then, *Prakriti* come? "It is beginningless" says the Swami. "Three (entities) God, soul and the *prakriti* are eternal." For the Rig Veda says : "Both God and soul are eternal, they are alike in consciousness and such other attributes. They are closely associated together—God pervading the soul—and are natural companions. The *prakriti* which is likened to the trunk of a tree whose branches are the mutiform Universe, which is resolved into its elementary condition at the time of dissolution, is also eternal. The natures, attributes and characters of these three are also eternal. Of the two—God and the soul—the latter alone reaps the fruit of this tree

(66) Dr. Bhardwaj's English Satyaratha Prakash, pp. 282-83.

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of the Universe—good or evil—whilst the former does not. He is the All-Glorious Being who shines within, without and all around. God and the soul and the *prakriti*, all these are distinct from one another being different in their natures, but they are all *eternal*." (67)

"If God and the human soul be different, how will you interpret the following mighty texts (Maha Vakyas) of the Vedas? 'I am God,' 'Thou art God' and 'The soul is God!" asks the monist. To this the Swami says: These are not Vedic texts at all, but quotations from the Brahmans. They are nowhere called 'mighty texts' in the true Shatras. Their true meanings are as follows:—We take the first quotation which does not mean "I am God" but "I live in God." Here is used what is called 'Substitution of the thing that contains or supports for the thing which is contained therein or supported thereby; Just as we say "watch platforms are shouting." Now the platforms, being inanimate do not possess the power of shouting, hence it means that the men on those platforms shout. Thus the platforms, that support the watchmen, are substituted for the men who are supported. Similarly it should not be understood in the above text that God the supporter is substituted for the soul which is supported thereby or contained therein. If you say that all things exist in God, what is then the special object of saying that the soul exists in God? We answer that though it is true that all things exist in God, but nothing is so close to God as the human soul, being possessed of similar attributes, it is only the human soul that can know God and during the time of salvation lives in the very presence of God, having *direct cognisance* of Him all the time. Hence the relation of God to the soul is that of the container or supporter to the thing contained therein or supported thereby and that of companion to another. It is clear, therefore, that

(67) Sattyarth Prakash, p. 277.

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God and the soul are not one. Just as a person says in reference to another; 'He and I are one, *i.e.*, in complete harmony with each other, in the same way, the human soul, being irresistibly drawn towards God by its extreme love for Him and thereby completely immersed in Him during Samadhi can say "God and I are one" that is, in harmony with each other as well as occupying the same space. That soul alone can declare its unity or harmony with God by virtue of similarities of attributes that becomes like God in its nature, attributes and character." (68)

God, soul and the *prakriti* are then three eternal co-existing entities. Soul is also a free agent. How is it that God who has not created them comes to have control over soul and matter. Swami Dayanand solves this difficulty by arguing thus :—

"Just as a king and his subjects live contemporaneously and yet they are subject to him, so are the soul and the *prakriti* under the control of God. Why should not the soul, with its finite powers and the dead inert matter be subject to His powers when He creates the whole universe, awards souls the fruits of their deeds, protects and sustains all, and possesses infinite powers. It is clear, therefore, that the soul is free to act but is subject to the laws of God in reaping the fruits of its acts, while the Almighty God is the creater, protector and sustainer of the universe. (69)

In what relation to each other do the human spirit and the Divine spirit stand ? Just as they (God and the soul) stand to each other in the relation of the *pervader* and the *pervaded*, so do they do in the relations of one who is *served* and the *servitor*, the *supporter* and the *supported*, the *master* and the *servant*, the *ruler* and the *ruled*, the

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68 Sattyarth Prakash, pp. 255-56.

(69) Ibid, pp. 309—310.

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FATHER and the SON." (70) Yes, they are like the father and the son " for even as the father (and the mother) loves his (and her) children and wishes them every kind of happiness, so God ever shows mercy to His eternal children and subjects and hence for their guidance He reveals His will through the Veda." (70) The Yajur Veda too declares "The Great God—the King—reveals all kinds of knowledge to the human souls His eternal subjects—through the Veda. (71) To this Veda the Primitive Revelation—Dayanand wants to lead the wandering sons of Humanity to dispel their ignorance and to give them peace.

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(70) The Rig Vedadi Bhashya Bhoomika, p. 15.

(71) The Satyaratha Prakash (Bhardwaj's), p. 277.

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REVIEWS AND NOTICES.

(1). **Versified Geography of the World, Part 1**—*By M. Harsahai Peshkar, Collector's Court, Bijnor. Price As. 3.*

All efforts that have hitherto been made to render the study of Geography interesting to young boys, have proved useless. The present book, we hope, will be helpful to Urdu-reading young boys in remembering long lists of difficult names.

(2). **चुंगी की उम्मेदवारी या मेम्बरों की धूम।**

By Badri Nath Bhat, Esq., B. A. Can be had of the Manager, Ram Bhushan Press, Agra. Price As. 3.

Modern Indian Drama is yet in a very crude form; the very best plays of modern play wrights cannot bear a moment's examination in the light of ordinary productions of English or ancient Indian Drama. Leaving aside characterisation and other dramatic subjects, the too-frequent employment of that most 'ignoble device' rime-in-prose, which is here meant to keepup the interest of the spectators, is, we hope, not so much an amusement as a botheration and a bore. The present play, a very short one, has not got over this defect. However, it is very satisfactory to note that the author has succeeded in making it eminently well-suited to the stage. The language of the ludicrous Seth Sugan Lall and some others is typical of their respective classes. The picture of the evils of municipal elections, though exaggerated a little, is all the more useful in fully impressing upon the spectator's minds the vanity of all such efforts as are very often made by the candidates for election. The play, if staged, (as certainly it has been) is sure to produce a wholesome effect. It is an encouraging one; and we would recommend to the author a thorough and searching study of the defects and shortcomings of Modern Indian Drama for a complete

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removal of them all; there is still much room for improvement in this direction.

(3). **The Origin of the Hindi Language**—*By Thakur Nand Kumar Singh, Pleader, Sasram. Price As. 6.*

This booklet supplies conclusive proof regarding the Indian and Sankritic origin of the Hindi language. Without minding its linguistic deficiencies, which are unfortunately too prominent, we would recommend its study to all who feel interested in the great national cause which it advocates.

(4). **"English Teacher" and "Venereal Diseases"**—*By Baboo Pyarai Lal, M. R. A. S., Zamindar of Bharotha.*

At first it was somewhat surprising to find the same author writing books upon such different and utterly disconnected subjects as education and medicine; but surprise changed into admiration when on consulting the list of the author's works, we found his name connected with books on Religion, History, Physical Science, Language, Law, Gardening, Secret Sciences, etc. Mr. Pyarai Lall seems to be a careful observer, an extensive reader in almost all branches of human activity, and a writer in a simple and clear style, possessing wonderful powers of versatility. Himself a typical example of self help, all of his works are meant to render others independent of all external aid.

(1).—*English Teacher without a tutor*, is a useful book for those who cannot go to school. It is written according to the regular and practical method of learning a foreign language and contains many useful hints upon Grammar, Composition, Translation and Conversation. The book has already run through five editions. *Price Re. 1,*

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(2).—*Venereal Diseases.* Undoubtedly, the book tries to supply the most pressing need of the day. Its best portion is that in which the author deals with the causes, symptoms, varieties and prevention of venereal diseases. This is useful and worth reading. The other and the smaller portion, giving, quite in bewildering variety, the methods of treatment according to several Eastern and Western systems, is meant chiefly for spectacular purposes; and useful only for experienced physicians. In the preface the author has warned almost all patients against taking their treatment in their own hands. But the book offers a dangerous temptation ; generally young people are not so wise as Mr. Pyarai Lal would expect them to be. *Price Rs. 2.*

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IN THE OFFICE.

I am sitting in my office: you have never sat in the same manner, nor, while you are there, can you hope to sit like myself. Every earthly thing seems to have sent in its quotum to render this place more beautiful, more comfortable and more stimulating to work than any of the offices which you very often describe as the prison-halls of a thousand souls with superintending jailors to urge the poor dear fellows to a speedy disposal of their allotted work. The building is very nice and spacious enough for the purpose it is meant for. It is very well furnished and the locality is such as ever you could wish for. Within the office wherever I should happen to look, I am sure of finding quite a fair number of books—books which, when once seen, offer an irresistible temptation to read, and when once begun, can never be cast aside without a deep

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sigh for a longer time at the reader's disposal. Among these books there is a large number of those, the very names of which carry one's mind to the days when Indian civilization, Indian learning and Indian politics were at their highest. Were you here, you would, I am sure, feel a very great desire to read every word of them and literally to become the worm which most of us know of, but few have really seen.

Here it is that you would like ever to be at work, ever to remain in your office. Having the very worst associations about office life, you will certainly take the above sentence to be an ironical statement. But it is not so; be sure that I am in right-earnest when I make the above remark. When you come back from the office, very often you have a great longing to go to some garden to unbend your overworked brain in viewing long tracts of greenage and in casting unwearied glances upon beds of pretty little flowers. But in vain you will wander in that city to find a scenery such as I am ever at liberty to view while sitting in my chair. It is well-nigh indescribable for a man of my attainments. For your precious sake, however, it is that I will make an attempt at description. Whenever I look up from the paper I am writing upon, my eyes at once fall upon the only road in Gurukula which running bare at first does afterwards become covered with green grass, going forward in the same condition, at last it disappears from my sight behind the deep green trees under some of which can be seen some of the strong and sturdy milch cows and milch buffaloes of both of which kinds the Gurukula keeps a large number. The part of the road which lies within the buildings of the institution passes through a garden; on both sides of it there are many small trees, some meant only for greenage, while others for flowers of various kinds too. Red, white and yellow, these flowers look most beautiful on plants which vary a great deal in

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the depth of their greenness and constitute an inexhaustible source of pleasure and refreshment to the eyes and the mind. At a distance of about forty yards from my seat there is a shady recess formed of what stuff, do you think—not of the big, lean awkward plants such as are seen in some of your gardens, or of half-way fallen trees as are found at some other places, but of pure green leaves with almost invisible branches, and studded with pretty little white flowers scattering a fragrance which is most delightful to the senses. At a distance of about four miles from this place can be seen the beginning of the stupendous Himalayas overgrown with trees of many kinds, all green. Such a sight while it is cheerful is at the same time invigorating. Its beauty which is redoubled in cloudy weather is rendered fourfold when one sees a Brahmchari passing through it. One of these sacred young boys appears very much like the boy who, you must remember, once came to our lodge, last winter, begging food. Very much like, but not quite like him; because here you would find for his paleness and thinness a ruddy complexion and robust health. An equal difference would be disclosed to you, were you to question one of these as you did that boy about the reality of his pretences They are all that and much more than what you in-vain expected from that precociously hypocritical boy. You must then agree with me when I say that one of these young men renders four-fold the ordinary beauty of nature.

Who would not like like to pass his days in such an office, who would not think his work pleasure while in this office.

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It bleeds our heart to have to announce the death from typhoid of Pandit Gobind Shastri, our Professor of ancient Sanskrit Philosophy. The deceased was an amiable young man possessed of deep scholarship and profound learning. Our heart is just now heavy with grief and, therefore, it is impossible for us to write at greater length. An appreciation of the late Professor from the pen of a beloved fellow-Professor of his will appear in our next issue.

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